ADVICE to a DAUGHTER.

In oppoſition to the

ADVICE to a SONNE.

OR

Directions for your better Conduct through the various and moſt important Encounters of this life.

Under theſe generall Heads,

I. STUDIES, &c.
II. LOVE and MARRIAGE.
III. TRAVELL.
IV. GOVERNMENT.
V. RELIGION.
Concluſion.

By *Eugenius Theodidactus.*

LONDON.

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BRITISH

To the Excellently accompliſhed Gentleman,

Mr. *CHARLES BRVTON*, Cittizen, and Marchant Adventurer of *London*, &c.

Much Honoured SIR,

I *Here trouble you with a ſhort diſcourſe; It is no Laboured peece, and indeed no fit Preſent; But I beg your acceptance. The firſt time I ever ſaw the* Advice to a Son, *was the laſt day of* Hillary Term; *I read it, and found it full of bitterneſs againſt* Women; *And indeed they were ſhamefully* Wronged *and* Abuſed. *I ſhuffl'd up this Anſwer in ſixteen dayes, for your*

your spare hours; in which you may make your self Merry: for it was born this last Vocation, *when I did not so much Labour, as Play. I found him a Nameless over-worn Wittal, that five times before I espied him, had adulterated the Press, and abused* Ladies *and* Gentlewomen; *And no Man durst answer him: for so he reported. I will see what, and who, this diseased* Maccabee *is; This (as yet) uuconquered enemy of* Women; *and defie him: and prove his discourse, and hard censure of* Ladies *and* Gentlewomen *like the blasts of Rams horns before the walls of* Jericho; *that throwes down the Reputation of* Ladies *at one utterance.*

I know you are Great; *but yet there is a better title, you are* Good. *I might have fixed this peece to a Pinacle, made the* Dedication *High;*

High; But to what purpoſe? Greatneſs is a thing I cannot admire in others; becauſe I deſire it not in my ſelf: It is a proud folly, a Ceremonious Fancy: *There is nothing neceſſary in it: for moſt men live without it: And I may not apply to that which my Reaſon declines, aſwell as my* Fortune. *The truth is, I know no uſe of* Hooghen Mooghens, *and Ituladoes: if they are in a humour to give, I am no Begger to receive: I look not for any thing, Sir, but what the Learned are inriched withall, Judgement and Candor: you are a true friend to both, and to my third ſelf. And for my preſent boldneſs, you may thank your ſelf; you taught me this familiarity, and you may ſee what unprofitable affections you have purchaſed. I propoſe nothing for your inſtruction; Nature hath*

done her parts and I would make you my Judge, not my Pupill: if therefore amongſt your ſerious and more dear Returements, you can allow this triſle but ſome few minutes, and think them not loſt; you will perfect my ambition, you will place me (Sir) at my full height; and though it were like that of Statius *amongſt* Gods *and* Stars; *I ſhall quickly find the* Earth *again, and with the leaſt opportunity preſent my ſelf,*

SIR,

Your moſt humble

March 26. *Servant.*

1658.

Eugenius Theodidactus:

To

To the Book, and Reader.

AND now my Book, let it not ſtop thy flight,
That thy juſt Author is not Lord or Knight.
I can define my ſelf, and have the Art
Still to preſent one face, and ſtill one heart.
But for nine years ſome great Ones cannot ſee
What they have been, nor know they what to bee.
What though I have no Rattle to my name?
Do'ſt hold a Simple Honeſty no Fame?
Or art thou ſuch a ſtranger to the Time,
Thou canſt not know my Fortune from my Crime?
Go forth, and fear not: ſome will gladly bee
Thy Learned friends, whom I did never ſee.
Nor ſhouldſt thou fear thy welcome, thy ſmall Price Can-

Cannot undo 'em, though they pay Exciſe.
Thy Bulks not great; it will not much diſtreſs
Their Empty Pockets, but their Studies dreſs.
Th'art no Galeon, as books of burthen bee,
Which cannot ride but in a *Library*:
Th'art a fine thing, and little: it may chance
Ladies will buy thee for a new Romance:
And this perhaps may ſometimes move their Laughter
That thou art call'd *Advice unto a Daughter*.
Oh how I'le envy *Thee!* when thou art ſpread
In the bright Sun-ſhine of their eyes, and read
With breath of Amber, Lips of Roſe, that Lend
Perfumes unto thy leaves, ſhall never ſpend.
When from their white hands they ſhall let thee fall

Into-

Into their Boſome, (which I may not call
Ought of Misfortune) thou doſt drop to reſt:
In a more pleaſing place, and art more bleſt
There, in ſome ſilken ſoft fold thou ſhalt lye
Hid like their *Love*, or thy own Allegorie.
Nor ſhouldſt thou grieve thy Language is not fine,
For ſixteen dayes hath made this Book of mine.
I could have voye'd thee forth in ſuch a Dreſs
The *Spring* had been a ſhut to thy expreſs;
Such as might file the rude unpoliſh'd Age,
And fix the Readers Soul to every Page.
But I have uſ'd a courſe and homely ſtrain,
Becauſe it ſuits with Truth, which ſhould be plain.
Laſt, my dear Book, if Readers Look on thee As

As on three Suns, or ſome great Prodigie;
And ſwear to a full point, I do deride
All other *Sects*, to publiſh my own pride.
Tell ſuch they lye. And ſince they love not thee,
Bid them go Learn ſome High-ſhoe Hereſie.
Nature is not ſo ſimple but ſhe can
Procure a ſolid Reverence from Man:
Nor is my *Pen* ſo lightly plum'd that I
Should ſerve *Ambition* with her Majeſty.
Tis Womens Vertue I do tell abroad,
For Women-Angels are ſent us from the Lord.
This Truth makes mee Come forth, and having writ
This her ſhort *Scænce*, I would not ſtuffe it;
For I have call'd it *Childe*, and I had rather
See't torn by them, then ſtrangled by the Father.

E. I.

To his Daughter.

Daughter,

I Have forborn to ſet your name on the fore head of theſe Aphoriſms; not that I am aſhamed either of them, or you: but becauſe your Enemy and his Son, have done ſo before me. And ſuch old men as theſe I accept againſt, as a generation of decrepit and withered underſtandings: People whoſe Minds, could they be looked into, would prove infinitely more monſtrous then their Bodies; and ſuch as like Monkies, having either gnawed away or loſt their tayles, read Lectures and Advices *to yonng ones to cut theirs too.*

Firſt, we give to all the Vertues the habits and viſages of Women: and of all the Vertues Truth is the beſt: (for Truth is the mother of Juſtice,

ice, and Juſtice (they ſay) compre-
hends them all: Yet ſhe is naked,
though ſhe love the publike, and hate
Corners: And is it not very fit that
all the Sex ſhould imitate ſuch an
excellent Pattern and Miſtreſs? In
this light humour I am in, I think
we can do no greater right to Wo-
men, then to bring them to be Judge-
ed by one rule. And ſince every
Woman Judges her ſelf the faireſt;
ſhee that would be backward to this
Arbitriment, would be diffident of
her ſelf; and conſequently a Ren-
negade from her Sex.

Next, take care of the ſubtle de-
vices of Men: and conſider their
deſignes, which may be more Loving
to your Portion, then your Perſon:
All people having not the ſame Con-
ceptions of beauty; which is as hate-
full to an Ethiopian, *as* Black *is to*
us: not conſidering that Women

uncloathed

unsleathed are all alike; and the Conceptions about the harmony and measures of her Body differ not.

Yet I advise you not to follow the example of a Princess appearing in a Lawn smock, to be veiwed by Embassadours, as towards a Marriage, said, she would put off that too, if there were any necessity. But custome hath made Cloaths decent. The deeds of our Ancestors, are not to be slighted; for they left them for our example; and used in their days abundance of cheaper Artificiall Ornaments, from Shels, Feathers, and Stones. Behold the Sun and Moon, and all the Glorious Batalia of Heaven; and they appear as the Great God and Nature made them; to which God and Nature, I am Servant and Secretary.

This will not produce such infinite pro-

provocations and incitements to luſt as the Advice to a Son *fondly conceives. But I ſay not. For I dare ſay, that what by Painting, what by the Looſeneſs and Change of Garments, what by theſe gaudy inventions of dreſſings, that flexure and fracture of gate, the deformity is hidden: unleſs to a very nice eye, there is much more fuell added, then if all went with no more Mantles, Scarfes, Gowns, and Hoods, then Nature thruſt them into the World with,* viz. *Hair hanging looſely down, or elſe careleſly gathered up in a Fillet; and perhaps ſome little kind of Cover, that might reſtrain, the Virginall flower, from being too much gazed at, and blown upon. Follow not (Daughter) their faſhion that uncover the parts of their chiefeſt Beauty, as their Face, Neck, Breaſts and Hand, as the Index to*

the

the more ſecret object; which without a ſigne may be by the guide of humane Nature ſound out: So that Women do endeavour in part to break that reſtraint which hides the reſt of their Glory, and to ſet forth their delicate Dreſſes, plaited and weaved with ſuch variety, their Ivory Necks, their Harmonious Faces, their Milkie Spherical Breaſts, and their Melting Hands: my advice is to ſhew All, or Nothing. Daughter though ſome Crazy ignorant old welch Owens, *with powder dried bones, fit to be burnt, with diſeaſes, hath endeavoured to deceive you from the ſame Species, with Men; and one madder then they, denie you Souls; and ſo have many others: yet when we ſhall oppoſe Holy Scripture, which makes Man the Conſummation of the Creation; and you the Conſummation of*

Man: if I ſhould but inſtance thoſe particular indulgencies of Nature which John Heydon *reckons unto you, and thoſe peculiar advantages of compoſition and underſtanding he aſcribes to you; or if I ſhould mention that of* Eugenius Theodidactus, *that friend to the Fraternity of the* Roſie Croſs, *and beleeved to be inſpired, and ſo thought a* Roſie Cruſian; *he (I ſay) calls you* Fountains *and perfections of Goodneſs: Whom (Daughter) can we imagine to be ſo inſenſible as not to be preſently touched with the delicate Compoſure and Symmetry of Womens Bodies? The ſweetneſs and killing Languors of their eyes? The meſtange and harmony of their Colours? The happineſs and ſpirituallity of their Countenance? The Charms and allurements of their mind? The Air and Command of their*

their ſmiles? Men are meerly rough caſt, briſtly, and made up of tough Materials: and if they approach any thing near Beauty, do ſo much degenerate from what they are.

How generall is the affection of old Men to Women? ſome I have known of three ſcore to Marry Girles of ſixteen. Soloman *was no fool; and it is well known, how your ſex tempted him; that his power Commanded you to fulfill his deſires. And I only adviſe you to Wiſdome and Vertue. And if any Clumſy old doting Wittall, blinded with Ignorance, and by his own Wofull Experience ſhall proteſt againſt the Sufficiency of theſe, or any thing elſe I have written, or ſhall write for your better inſtructions, that may perhaps hereafter be made publike; He wilfully goes about to Councel his*

Maſter; and adventures to make the Sun ſtand ſtill; and to run another race. For your ſake I ſet Pen to Paper, to teach you how to live; that to Die you need not fear.

The World is full of deceit: truſt not therefore the hot love of a Stranger: for if you will expoſe your ſelf to all, you are Slighted: and a Common Wife is hated.

Beauty affords Contentment; Riches are meanes to cure a weak Eſtate: Honour illuſtrates all comes nigh it. If you Marry thus, you are happy; And then to find Worth, Carriage Geſture and Grace, in your choyce, it perfects felicity.

Theſe things in this Book are written for your inſtruction: hopeing you will excuſe my faults; which through haſt and other infirmity are Committed. A more Leaſure time may perfect what is here Charactered

in

in Water Colours: And you may easily perceive, that I consulted not at all with advantaging my Name, or wooing publike esteem by what I now write. I know there was much of Naked Truth in it; And is a Caution given to you, from

Your Loving Father. *&c.*

Ζανος πυργος

March 26

1658.

ADVIGE to a DAUGHTER.

In oppoſition to the ADVICE to a SONNE.

WHo is this that darkneth Councel, by Words without Knowledge? Come thou Embrio of a Hiſtory, thou Cadet of a Pamphleteer; Gird up thy loins like a man, for I will demand of thee, and anſwer thou me.

But now I think upon it, I will allow thee time to breath, after thy late Bawling thoſe fragments of a Prophane Atheiſtical old Pamphlet, intituled Thy *Advice to a Son*, and ſpeak a few words to my Reader.

Reader, I have met with a *Thing*; it is not named. It ſpeaks like a Man, and yet abuſes Women: It is the firſt Tincture and Rudiments of a VVriter,

dipped as yet in the preparative Blew, like an Almanack well-wiſher.

To call him an *Hiſtorian*, is to Knight a *Mandrake*; to ſay he is a *Politician*, is view him throw a Perſpective, and by that groſs Hyperbole to give the reputation of an Engineer to a maker of *Mouſe-traps*. He is ſuch an one as Queen *Mabbs* Regiſter: One, who by the ſame figure that a North Country Pedlar is a Marchant man, you may ſtile an Author: There goes his Affection, which is the *Heliotrope* to the Sun of Honour; and hath long ſince abjured his God, Religion, Conſcience, and all that ſhall interpoſe and skreen him from thoſe Beams that may ripen his wiſhes and aims into injoyments.

And now have at his *Advice to a Son*. Come thou Relique of a Politician, that *five times* at leaſt (by I know not what *Ignis fatuus* haſt adulterated the Preſſe: And have you ſo much Policy in your Advice to your Son that the Readers miſtake your Name, and beleeve you to be the Tripple-headed Turn-key of Heaven? Be-

Behold his *Directions*. *For your better Conduct through the various and moſt important Encounters of this Life: under the five general Heads* (I will cut off) and you will think him the Triple-headed Porter of Hell. Ladies, Fear him not, I am your Champion; Little *David* will fight *Goliah*.

I ſcorne to kill him, I'le only box him, kick and cudgel him for his boldneſs: and let him know, He is the better man who hath beſiedged and taken a Town, not plotted to rob an Orchard, and for all his ſubtleties was VVhipt.

But I muſt read firſt, and write afterwards. Here comes the Pedee of a Romancer, with his *Advice to a Son*; 'Tis the Indorſement to the Packet, like a fine knot to a fine bundle: Come, Let's open in the name of good ſence: Oh! How it ſmells like a diſeaſed peece of an *Apocripha* taken out of *Guzman*'s rags, or burnt bones.

VVhat ſaies this Father to his Son?

1. *Though I can never pay enough to your Grandfathers Memory, for his tender Care in my Education; yet I*

muſt obſerve in it this miſtake; that by keeping me at Home, where I was one of my young Maſters, I loſt the advantage of my moſt docile time. For not undergoing the ſame Diſcipline, I muſt needs come ſhort of their Experience that are bred up in Free Schools; who by plotting to rob an Orchard &c.

1. Here he complains of the loſſe of thoſe times which I could wiſh I had not known. Daughter, I would have you as good as I could fancy one: and three things I would have you know; Firſt, *Your own miſery*; ſecondly, *Gods Love*; thirdly, *Your thankfull Obedience*: your miſery, How juſt? Gods Love, How free? How undeſerved? Your thankfullneſſe, How due? How neceſſary? Conſideration of one, ſucceſſively begets the apprehenſion of all: Your condition ſhews you his Love; His Love calls for your acknowledgement: Want makes a Bounty weightier.

2. *As your Education hath been befriended by a foundation; ſo you may endeavour a requital, if God makes you able:*

ble: However let not the contrary afflict you, ſince it is obſerved by ſome, that his Name who burnt the Temple of Diana, *out-laſted theirs that built it.* &c.

2. Anſwer. Of Education I ſay thus much, It is ſeen every where: If you travel but from *White Hall* to *Exeter*, or from a Village to an Accademy; or ſee but a Horſe well manag'd, and another reſty in his own fierceneſs. *Dyet* no queſtion alters much; even the giddy Airyneſs of the *French*, I ſhall rather impute to their Dyet of VVine and wild Foul, then to the difference of their Clime; it being ſo neer an adjoyner to ours. And in England, I beleeve our much uſe of *Strong* beer, and groſs Fleſh is a great occaſion of dregging our Spirits, and corrupting them till they ſhorten life. Age is alſo a changer; Man hath a *Zenith*, as well in VVit as in ability of Body; He grows from ſence to Reaſon, and then again declines to Dotage, and to imbecillity: Youth is too young in brain; and Age again, does drain away the Spirits: Paſſion blunts the edge of Conceit, and

where there is much ſorrow the mind is dull and unperceiving; the Soul is oppreſſed, and lies languiſhing in an unſociable lonelineſs, till it proves ſtupid and inhumane: Nor do theſe more alter the Mind then the Body.

VVeigh every Mans Education as his means have been: A man may look in vain for Courtſhip in a Plow man, or Learning in a Mechanick. VVho would expect a lame man ſhould run ſwiftly? Or that a ſick man ſhould deliver an Oration with a Grace and cheerfullneſs? If you find any man failing in his Manners, you muſt conſider his Means, before you cenſure the Man: and one that is ſhort of what he might be, by his ſloath and negligence, you muſt think as juſtly blameable, as he that out of his Induſtry hath adorned his behaviour above his Means, is commendable.

3. *Let not an over-paſſionate proſecution of Learning* (ſaith he) *draw you from making an honeſt improvement of your Eſtate; as ſuch do who are better read in the bigneſſe of the whole Earth, then*

then in that little ſpot left them by their friends, for their ſupport.

3. I Anſwer. (You chuſe *Epithite*) Nothing wraps a Man in ſuch a miſt of Errors, as his own Curioſitie in twiſting himſelf into things above him. How happily do they live, that know nothing but what is neceſſary? Your knowledge doth but ſhew your Ignorance; Your *moſt ſtudious ſcrutenies is but a diſcovery of what the Spirit knew before it was imbodied*: *You find the effect, but not the Cauſe.*

Beſides, If I muſt deſcribe a meer Scholer, He is an intellegible Aſſe, or ſilly fellow in Black, that ſpeaks Sentences more familiarly then Sence, and Latine better then his Mother Tongue; But is a ſtranger to no Countrie but his own; He is Ambitious, and tells great ſtories of himſelf, to no purpoſe, for they are commonly ridiculous, be they true or falſe; doubtleſs he is a *Graduate*; but if ever he get a *Fellowſhip*, he hath then no Fellow: in ſpight of all *Logick* he dares ſweat and maintain it, that a Cuckold and a Townſ-man are *Termini*

Convertibiles, though his Mothers Husband and the Father of the *Advice to a Son*'s Father, be *Aldermen* in the ſingular Number: He cannot but wrangle with harmleſs VVomen: His Tongue goes alwaies before his VVit, like the Gentleman Uſher, but abundance faſter: He is long-winded, and able to ſpeak more with eaſe, than any man can endure to hear with Patience: Univerſity Jeſts are his univerſal Diſcourſe; and his News the Demeanour of the Proctors: His phraſe (the Apparel of his Mind) is made of divers ſhreds like a Cuſhion, and when it goeth plaineſt it hath a raſh out-ſide, and Fuſtian Linings; the current of his Speech is clos'd with an *Ergo*; and what ever be the Queſtion, the Truth is on his ſide: 'tis a wrong to his Reputation to be ignorant in any thing, and yet he knows not that he knows nothing: He gives Directions for Husbandry from *Virgils Georgicks*, for Cattle from his *Bucolicks*: He would be thought as great a Duelliſt as *Heydon*, and as ſtout a Fighter: He ſpeaks of VVarlike

Warlike Stratagems from his *Eneides*, or *Cæsars Commentaries*; He orders all things, and thrives by none: He is led more by his Ears then his Understanding, taking the empty sound of words for their true sence; and does therefore confidently say, that *Æra Pater* was the Father of Heretucks; *Rodolphus Agricola* a substantial Farmer; and will aver that *Systimo*'s Logick doth excell *Kickermans*: His ill luck is not so much in being a Fool, as in being put to such pains to express it to the World; for what in others is Natural, in him (with much adoe) is Artificial: His Poverty is his Happiness, for it makes men beleeve he is an honest man: That Learning that he hath was put in backward, like a Clister; and is now like ware mis-laid in a Pedlars pack, he has it, but knows not where it is. And this is the Index of a Man, and the Title page of his Father: a new Religion in Morality; much in Profession, nothing in Practise.

4. His Father sayes, *A mixt Education suits Imployment best: Scholers*

and

and Citizens by a too long plodding in the ſame track, have their Experience ſeldom dilated beyond the Circle of a narrow Profeſſion, &c.

I Anſwer, There is no Syntax between a Cap of Maintainance, and a Helmet: Although we have caution enough againſt theſe mist multitudes in ſad and frequent experience; theſe latter Ages groaning under an Exorbitant Clergy. Yet ſuch is the eaſineſs and Credulity of the Vulgar, ſuch the ſubtilety and diſſembling ſanctity of the Impoſture, that he meets with as great a proneſſe in the People to be cozen'd, as he brings willingneſſe to delude. For it is a true Obſervation, that theſe Clancular Sermocinators bear as great ſway in Popular minds, and make as deep impreſſion upon their Conſciences, as the Loyaliſts does when they impoſe upon their blind Layty.

I ſuſpect this Clerical Statiſt, that makes him that cannot deceive, ignorant how to live.

5. *I have obſerved in Collegiate Diſcipline, &c:*

I

I Anſwer, Here he fancies the Habit of the *Jeſuites*, as the principal meen to perfect Patience and Obedience in Youth; when I ſuſpect him in the diſpenſation of Sacred Oracles, who (as it is ſaid) tampers with Secular affairs of no Concernment at his Auditors Souls: but this Diſcipline is the common skreen of his private deſigne.

6. *If a more profitable Imployment pull you not too ſoon from the Vniverſity*, &c.

I Anſwer, Here he would have his Son make ſome inſpection into Phyſick, which will make him welcome: If he know but how to make a *Suppoſitory* to pleaſe a Lady, he will be reverenced beyond a Holy Father, or the Vicar of the Pariſh.

7. *Do not proſecute beyond a ſuperficial Knowledge, any Learning that moves upon no ſtronger Legs, then the tottering baſis of Conjecture is able to afford it*, &c.

I Anſwer, Learning is like a River (Sir,) whoſe head being far in the Land, is at the firſt Riſing little, and eaſily veiwed, but ſtill as you go it gapeth with

with a wider Bank; not without pleaſure and a delightfull winding, while it is on both ſides ſet with Trees, and the Beauties of various Flowers; but ſtill the further you follow it the deeper and broader it is, till at laſt it inwaves it ſelf in the unfathom'd Ocean. In many things you may ſound Nature in the ſhallows of her Revelations; we may trace her in her ſecond Cauſes; but beyond them we meet with nothing but the Miſteries of the holy company of un-bodied Souls, which have, and ſome not yet have been bodied: and this puzzels your clog'd Spirit, and dazels your minds dim eyes which peeps through the Body.

8. *Huge Vollumnes, like the Ox roaſted whole in* Bartholmew Fair, *may proclaim plenty of Labour and Invention; but afford leſſe of what is delicate, ſavory, and well concocted, then ſmaller peeces*, &c.

I Anſwer, Idle Books (like you Natural Knave, and Artificial Diſſembler) are nothing elſe but corrupted Tales in Ink and Paper: And indeed your vici-

ous

ous Books ſent abroad, makes him that reads them Conſcious of a double injury; they being in effect, like that bruitiſh ſin of Adultery; for if One reads, Two are catch'd. He that Angles in theſe Waters, is ſure to ſtrike the *Torpedo*; that inſtead of being his Food, confounds him. Beſides the time ill ſpent in them, a twofold reaſon ſhall make you refrain, both in regard to your own Soul, and pitty unto him that made them: for if you be corrupted by them, the Compoſer of them is mediately a cauſe of your ill; and at the day of reckoning (though now dead) muſt give an account for it: becauſe you are corrupted by his bad example, which he leaves behind him: ſo you become guilty by receiving; he by thus conveying this lewdneſſe unto you: He is the Theef, you the Receiver: and what difference makes our Law betwixt them? If one be cut off, the other dyes; both periſh. Write not like him, leſt you hurt thoſe that come after you: Read not his Books, leſt you augment his mulct. A lame Hand is better

better then a lewd Pen. And his foolish Sentences dropt upon Paper, in *Advice to his Son*, hath set Folly on a Hill, and is a Monument to make Women Infamous eternal.

9. *As the Grave hides the fault of Physick, &c.*

I Answer, Here he commends modern Authors, which I should more doubt of Knavery, who for the most part subborn Scripture to attest or incite to illegal actions: as of kin to that which *John Heydon* calls very fitly *Religio sum Scelus*, Religious wickedness.

10. *Be conversant in the Speeches, Declarations and Transactions, occasioned by the last Wars.*

I Answer, He adviseth you to such Pamphlets would hardly passe Mutter with a *Scotch Stationer*, in a sieve full of Ballads and Godly *Books*, full of such Reports as contradict Truth, and defame a good Title, as well as most of our Modern Noble men: Those Wens of Greatness. The Body Politicks most Peccant humours, they blistered into *Lord*.

31. *A few Books well Studied, &c.*

I Anſwer, Some men read Books (you crampt Compendium) as Gentlemen uſe Flowers; only for delight and ſmell, to pleaſe their fancy, and refine their Tongue: others like the Bees, extract only the Hony, the wholſome precepts; and this alone they bear away, leaving the reſt as little worth: the one of theſe inſtructs his mind, and the other tells what he hath Learned; it is pitty they ſhould be divided. He that hath worth in him, and cannot expreſs it, is as a Cheſt keeping a rich Jewel, and the Key loſt Concealing Goodneſs is Vice. A good ſtile with wholeſome matter, is a fair Woman, with a vertuous Soul; which attracts the eyes of all: The good man thinks Chaſtly, and loves her Beauty for her Vertue; which he ſtill thinks more fair, for dwelling in ſo fair an out-ſide. The Vicious man hath Luſtfull thoughts; and he would for her Beauty, fain deſtroy her Vertue: but comming to ſolicite his purpoſe, finds ſuch Divine Lectures from her Angels Tongue, and thoſe delivered with

with ſo ſweet a pleaſing Modeſty, that he thinks Vertue is diſſecting her Soul to him, to raviſh man with a Beauty which he dream'd not of: ſo he could curſe himſelf, for deſiring that lewdly, which he hath learned ſince, only to admire and reverence. Thus he goes away better, that came with an intent to be worſe. Quaint phraſes on a good ſubject, are baits to make an ill man Vertuous. How many men ſeeking theſe vilely, have found themſelves Convertites?

12. *It is an Sphoriſme, in Phyſick*, &c.

I Anſwer, This concerns the Wits of the Town, which he adviſes his Son to Converſe with, to refine his Spirit, better then Books: It may be ſo; and I beleeve they will ſell him Wit dearer then Stationers their Books: And we know what they ſay of Bought Wit.

13. *Propoſe not them for Patterns, who make all Places rattle where they come, with Greek and Latine*, &c.

I Anſwer, (*Anonimus*) I ſhould beleeve

lieve him a fooliſh Jugler, that ſprinkels his words in any vulgar Mother-tongue, publickly with murmurs againſt the lawful Magiſtrate, Eccleſiaſtical or civil, unleſs he hath ſome better ground for his diſlike, then a thwarting his humour in things controverſal and adiaphorous.

14. *Follow not the tedious practice of ſuch as ſeek wiſdom onely in learning, &c.*

I anſwer; He is Pedantically conceited of his invention which is ſo inroll'd in Policy, that it drops black and malignant influences upon Tradition.

15. *Spend no time in reading, much leſs writing ſtrong lines, &c.*

I anſwer: Why ſo? (pray Sir) is it not worth your time to know the myſterious truth of natural Aſtrology, and the ſtrange and ſtrong lines of the learned *Moſes*? but there is no ſuperſtition in Politicks more odious, then to ſtand too much upon niceties.

16. *Books flatly writ deface your ſtyle; the like may be truly objected to*

weak preachers, &c.

I anſwer; The late King *Charles* indeed had a pen more majeſtical then the Crown he loſt, (but not as you ſay from experience *the Miſtreſs of fooles*) for he truſted in God, and it was he that gave him a wiſe and an underſtanding heart, (if not) others have known as much by experience as he that are not as he was, truly inſpired; The exceſs which is in the defect of preaching has made the Pulpit ſlighted, I mean the much bad Oratory we find it guilty of: It is a wonder to me how men can preach ſo little in ſo long a time, as if they thought to pleaſe by their vain *Tautologies*; I ſee no reaſon that ſo high a Princeſs as Divinity is, ſhould be preſented to the people in ſuch ſordid rags of the tongue; nor he which ſpeaks from the father of Languages, ſhould deliver his Embaſſage in an ill one.

A man can never ſpeak too well, where he ſpeaks not too obſcure: long and diſtended clauſes are both tedious to the ear, and difficult for their

their retaining: a ſentence well couched takes both the ſenſe and the underſtanding; I love not thoſe cart-rope ſpeeches, that are longer then the memory of man can fathom; I ſee not but that Divinity, put into apt ſignificants by *John Cleveland*, might raviſh as well as his *Poetry*: The weightier lines men finde upon the Stage, I am perſwaded have been the Lures to draw away the Pulpit followers: we complain of drowſineſs at a Sermon, when a Play of a doubled length leads you on ſtill with alacrity; but the fault is not in our ſelves, if we ſaw Divinity acted, the geſture and variety would as much invigilate. But it is too ſlight to be perſonated by humanity, the Stage feeds both the ear and the eye; and through this latter ſenſe the ſoul drinks deeper draughts; things acted poſſeſs us more and are more retainable then the paſſable tones of the tongue: Beſides, here we meet with more compoſed language, the *Dulcia Sermonis* put into fine phraſes, though it is to be la-

mented ſuch wits are not ſet to the right tune, and conſorted to Divinity, who without doubt, well deckt, will caſt a far more radiant luſtre; then thoſe obſcene ſcurrilities that the Stage preſents us with, though ſpangled in their gaudieſt tire.

At a Sermon well dreſt, what underſtander can have a motion to ſleep? Divinity well ordered caſts forth a bait, which angles the ſoul into the ear; and how can that cloſe, when ſuch a gueſt ſits in it? They are Sermons like *Eugenius Philalethes* Philoſophy, which lead the eyes to ſlumber; and ſhould we hear a continued Oration, upon ſuch a ſubject as the Stage treats on, or *Cleveland's* Poems in ſuch words as we hear ſome Sermons, I am confident, it would not onely be far more tedious, but nauſeous and contemptible. The moſt advantage they have of other places is in their good lines and actions; For it is certain, *Cicero* and *Roſcius* are moſt complete, when they both make but one man; fit words are better then fine ones:

ones; I like not thoſe that are injudiciouſly made, but ſuch as be expreſſively ſignificant, that lead the mind to ſomething beſides the naked term: and he that ſpeaks this, muſt not ſpeak every day. A kemb'd Oration will coſt both ſweat and the rubbing of the brain, and kemb'd I wiſh it not frizeled nor curled: Divinity ſhould not laſciviate: unwormwooded jeſts I like well; but they are fitter for the Tavern, then the Majeſty of a Temple: Chriſt taught the people with authority, gravity becomes the Pulpit: I became a writer, by ſpending more oyl then wine, this is too fluid an Element to beget ſubſtantials; wit procured by wine, is for the moſt part like the ſparkling in the glaſs, when tis filling; they briſk it for a moment, but dye preſently: I admire the valour of ſome men that before their ſtudies dare aſcend the Pulpit, and do there take more pains then in their Library; but having done this, I wonder not that they there ſpend ſometimes two hours but to weary the people into

ſleep; and this makes fugitive Divines, like cowards to run away from their Text: words, matter, and geſture with admirable tongue complete a Sermon. I know God hath choſen by weak things to confound the wiſe, yet I ſee not but in all times a waſhed language hath much prevailed, and even the Scriptures were penned in *Hebrew*, a tongue of deep expreſſion, wherein every word hath almoſt a Metaphorical ſenſe, which does illuſtrate by ſome alluſion. How Political is *Moſes* in his Pentateuch, how philoſophical *Iob*, how maſſy and ſententious is *Solomon* in his Proverbs, how quaint and flamingly amorous in his Canticles? how grave in his Eccleſiaſtes? How were the Jews aſtonied at Chriſts Doctrine? how Eloquent a pleader is *Paul*? He that reads the Fathers, ſhall find them written as if with a criſped pen.

I grieve that any thing ſo excellent as *Divinity* ſhould fall into ſuch a ſluttiſh handling; though other interpoſures do eclipſe her, yet this is a principal,

principal: I never knew a good tongue wanted ears to hear it, nor a well-pend Book want a friend to read it. Confections that are cordials are not the worſe but the better for being gilded. *Paul* ſaith, Let no man be dark and full of ſhadow; there is a way to be pleaſingly plain, and ſome have found it: Philoſophy or Poetry may come in and wait to pleaſe the gueſts with a Trencher at a Banquet.

17. *The way to Elegancy of ſtyle, is to imploy your pen upon every errand, &c.*

17. This Paragraph I have anſwered already, and do preſume, that perſon is very rare, that can boaſt of ſuch an abſolute method of ſpeech as Angels have, whileſt he is amongſt mortals, but that there will be now and then ſome words fall from him, and ſome phraſes, which confeſs humanity, and require candor; ſome leaves in the volume of the wiſeſt Book, pen'd by the faireſt life are *legenda cum venia.*

18. *When buſineſs or complement calls you to write letters, &c.*

I anſwer, It happens ſometimes, you may write to Princes: ſhould you ſpeak to him with a Complement, that the Court makes better Scholars then the Univerſity: For when the King vouchſafes to be a Teacher, every man bluſhes to be a non-proficient.

19. *Avoid words and phraſes, &c.*

I anſwer, Happy will it be if you keep baſe company, and learn to loath their errours in your ſelf. I commend to you for your immitation, the lines of the late King, and the Proverbs of *Solomon*, and his grave Eccleſiaſtes, all very well pen'd.

20. *The ſmall reckoning I have ſeen made, &c.*

I anſwer; No book is ſo meanly pen'd but that there is ſomething in it that may teach you what you knew not before, and if you write books, let your ſubject be truth, and it written plainly; for though it may prove fruitleſs to many, becauſe not underſtood, nor regarded, yet ſome few may be of that Spirit, as to comprehend

prehend it, and embrace it, if not openly profeſs it, yet ſecretly believe it: *Ample mentis ampla flamma.*

21. *Be not frequent in Poetry, how excellent ſoever your vein is, &c.*

I anſwer, Poets have a name of honour, nor know I how to diſtinguiſh between the *Prophets* and *Poets* of *Iſrael:* what is *Ieremiahs* Lamentation but a kind of Saphick Elegy? *Davids* Pſalms are not onely *Poems*, but ſongs; ſnatches and raptures of a flaming ſpirit: and this indeed I obſerve to the honour of *Poets*, I never found them covetous or ſcrapingly baſe; they find their minds ſo ſolaced with their own flights, that they neglect the ſtudy of growing rich.

22. *The Art of Muſick, &c.*

I anſwer, Whoſe dull bloud will not caper in his veins, when the very air he breaths in frisketh in a tickled motion? who can but fix his eye and thoughts, when he hears the ſighes and dying groans, geſtured from the mournful *Inſtrument*? and *I* think he hath not a mind well tempered, whoſe zeal

zeal is not inflamed by an heavenly *Anthem*; ſo that indeed Muſick is good or bad, as the end to which it tendeth: ſurely they did mean it excellent, that made *Apollo*, who was God of wiſdom, to be God of Muſick alſo.

23. *Wear your clothes neat, &c.*

I anſwer: This is one in whom pride is a quality that condemnes every one beſides his Maſter, who when he wears new clothes, thinks himſelf wronged, if they be not obſerved, imitated, and his diſcretion in the choice of his faſhion and ſtuff applauded: when he vouchſafes to bleſs the air with his preſence, he goes as near the wall as his Pluſh cloak and ſuit with a canvas back and Sattin ſleeves will give him leave: And every paſſenger he views under the eye-brows, to obſerve whether he vails his bonnet low enough, which he returns with an imperious nod: He never ſalutes firſt, but his farewell is perpetual. *In* his attire he is effeminate, every hair knows his own ſtation; which if it chance to loſe, it is checkt in again with

with his pocket combe: he had rather have the whole Common-wealth out of order then the leaſt member of his Muſchato, and chuſes rather to loſe his patrimony, then to have his band ruffled. At a feaſt if he be not placed in the higheſt ſeat, he eats nothing; howſoever *he drinks to no man, talkes with no man; and refuſes the ſports of Hunting and hawking for fear of familiarity.* As you ſhall hear anon, he profeſſeth to keep his ſtomach for the Pheaſant or the Quail, and when they come, he can eat little, he hath been ſo cloyed with them that year, although they be the firſt he ſaw. In his diſcourſe he talkes high, the loweſt man is a privy Counſellor: and is as prone to belye their acquaintance, as he is a Ladies favours. And this is the Author of the *Advice to a Son*, that goes to Sermons onely to ſhew his gay clothes, and if on other inferiour days he chance to meet his friend, he is ſorry he ſees him not in his beſt ſuit; and if he have but twelve pence in his purſe, he will give it for the beſt

room

room in a Play houſe.

24. *Never buy but with ready money, &c.*

I anſwer, Exceed not in the humour of rags and bravery, for theſe will ſoon were out of faſhion, but money in your purſe will ever be in faſhion; and no man is eſteemed for gay garments but by fools and women: fix on the goodneſs and commodiouſneſs of the thing you buy; let not your judgement, friendſhip, or acquaintance, perſwade you to pride or wantonneſs, an effeminate ſpruceneſs, or a phantaſtick diſorder, but decency and a neglective comlineſs is your beſt ornament; therefore buy thoſe.

25. *Next to clothes a good horſe becomes a gentleman, &c.*

If you dare truſt your own judgement without the aſſiſtance of a friend, in chooſing things are good and cheap, his rule is good.

A good horſe, if he have majeſty and ſtatelineſs, becomes a gentleman; its commendable to ſee him with his Mane and Tail waving in the wind, and hear

hear him courſing and neighing in the paſtures, and noble to ſee him with ſome gallant Heroe on his back, performing gracefully his uſeful poſtures, and practiſing his exploits of war.

26. *Gallop not through a town, &c.*

I anſwer, why ſo? a party may be riding poſt upon life and death, and then it is but being careful and there is no danger.

27. *Wreſtling and vaulting have ever (ſaith he) been looked upon by men as more uſeful then Fencing, &c.*

I anſwer, not with me (Mr. Puny) of what uſe is wreſtling to a gentleman a horſeback going to do his King ſervice? if you meant to quarrel in a Tavern it may be uſeful, or in an Alehouſe, you may trip up his heels, and vault over the table and then run away.

28. *Swimming may ſave a man, &c.*

I anſwer, (That is true) *I* remember *I* ſaved my ſelf, and ſo did all my company at the ſiege of *Sally* in *Barbary*, when an Army of Turks came down to deſtroy it, and all the inhabi-

tants

tants, and all that they found there as well ſtrange Merchants as natives.

29. *Though* Machiavil *&c.*

I anſwer, (Sir) you ſay *Machiavil* preſcribes Hunting and Hawking in his *Advice to a Prince*; it may be he doth; *I* ſhall not take the pains to look whether he do or not, but you it ſeems are afraid of acquaintance with thoſe whom you fear can informe your judgement in little but what ſignifies nothing; and who you would think tedious to hear, yet cannot after ſhake off their acquaintance, &c. *I* appeal to the faculties of any free Judge, whether this be not a fruitleſs queſtion; for it is a ſmall thing to give any man the hearing of his diſcourſe, and not a penny Matter whether it ſignifie any thing or not; firſt, you make him your friend, and if you but a little inſtruct him with mild and kind language, it is commendable both with *God* and *Man*: And be not proud and ſcorneful (oh man) one *God* made all fleſh. Now to this Sport; Is it not pleaſant to view in the

the open *Champion* a brace of ſwift *Greyhounds* courſing a ſtout and well breathed *Hare*, or a Pack of well tuned *Hounds*, and *Huntſmen* on their horſe backs, with pleaſure and alacrity purſuing their game, and to hear them winding their hornes near a wood ſide, ſo that the whole wood rings of the eccho of that Muſick, and chearful yelping of the *eager Dogs*, and theſe ſports ended, retire every man, with, Gentlemen my occaſions will not permit me further? &c.

30. *Such as are betrayed by their eaſie nature, &c.*

I anſwer; Hear this emblem, of an Age, taking of ſignes by experience, miſtakes, that wherein men do ordinarily think, and believe the difference ſtands between man and man in wiſdom, by which he and all others commonly underſtand a mans whole ability, ſurety-ſhip, truſting or power cognitive; but this is an errour: for the ſignes are but conjectural; and according as they have often or ſeldom failed, ſo their aſſurance is more

or

or leſs, but never full and evident; for though a man have alwayes ſeen the day and night to follow one another hitherto, yet can he not thence conclude they ſhal do ſo, or that they have done ſo eternally. Experience which he cryes up, concludeth nothing univerſally, if the ſignes hit twenty times for one miſſing; a man may lay a wager of twenty to one of the event, but may not ſet it down for a truth. You cannot from experience conclude that any thing is to be called juſt or unjuſt, true or falſe; you may conclude ſuch things to be without, that are within you.

31. *He that lends upon publick faith is ſecurity for his own money, &c.*

I anſwer, Rich widowes therefore were ordained for younger brothers; for they being born to no lands, borrow upon the publick, and muſt plow in another mans ſoyl.

32. *Honeſty treats with the world upon ſuch vaſt diſadvantages, &c.*

I anſwer, It is policy to borrow ſometimes to prevent lending; and to be

be alwayes indebt, and able to pay upon demand is more profitable then to appear rich.

33. *In a caſe of importance hear the reaſons of others pleaded, &c.*

33. In ſuch a caſe; If I miſtake not, the fundamental deceit lies in a greedy entertaining thoſe firſt pretences, and ſeemingly candid important propoſitions are made to us before they have paſſed thoſe ſcrutinies, and ſevere iniquities they deſerve) external holy reaſons, invite awful regards there is no mask that becomes Rebellion: and innovation ſo well as Religion; *Herod* would fain worſhip when he means to worry, and theſe muſt be examined by the reſt of *Gods* word, and National Laws: All the reſt are but ugly conſequence of that abſurdity in the *Advice to a Son.*

34. *Beware nevertheleſs of thinking your ſelf wiſer or greater then you are, &c.*

I anſwer; Let all ſober Chriſtians, know that the ſhel of Religion though it may be of external conducement, yet

there is nothing that Gods pure and undeluded eye looks on with more abhorrency, then this, and ſubtile pride we may poſſibly diſceive men, but it in vain to put Ironies upon God. A counterfeit Religion ſhall find a real hell, and 'tis pitty that ſuch a ſacred thing ſhould be violenced, and made ſubſervient to Rebellious irregular deſignes.

As for pride and baſeneſs, and ſuch who have conſpired with the wrath of God, in the ſtupefaction of their conſciences, though they may for a time ſtruggle, with thoſe inward checks, yet there will be a day (if not in this life) when that witneſs, that judge, that jury, will not be bribed. God hath fixed it in the ſoul, as an internal Regiſter as an impartial Diary, as the cauſer of the affections and pedagogue of the paſſions, it does not onely illuſtrate Divine juſtice in an *Autocatacriſis*, but was meant by God, for a bridle and reſtriction: And he that hath by an inveterate wickedneſs conquered the oppoſition which God ſeated

feared on his heart to ſin, may poſſibly conſult well with his preſent advantage and greatneſs, but not at all with his future comforts, for beſides the loſs of that intimate pleaſure which waits upon innocency; He feels ſometimes thoſe boſome quarrels that verberate and wound the ſoul.

35. *King Iames uſed to ſay of a perſon in a high place about him, that he ever trembled at his approach it minded him ſo much of his pedagogue, &c.*

I anſwer; If you be a Politician and in favour with the King, the proſperity of innovation depends in a high meaſure upon the right knack of kindling ſupercilious Aſpects, and fomenting jealouſies and diſlikes in the people, and then weilding thoſe grudges to the favour and advantage of private ends, for the people are to the Politician like Tools to the Mechanick he can perform nothing without them, they are his Wings, his Wheels, his implements the properties that he acts with.

36. *To whiſper with another, in company of your betters is uncivil, &c.*

I anſwer; Learn to be ſilent before Princes to avoid evil, repentance often followes ſpeaking; As the Crane flying out of *Scicilly*, puts little ſtones in her mouth, leaſt by her own Garrulity, ſhe betray her ſelf as a prey to the Eagle, of the Mountain *Taurus*, by this policy ſhe flies in ſafety, even ſo ſhould you curb your tongue, leaſt you offend, and may procure your ruine, and prove as a ſword to cut the thred of your life in too, tis good alwaies to ſpeak well and in ſeaſon.

37. *When you ſpeak to any, &c.*

To ſpeak too much bewrayes folly: too little, an unperceiving ſtupidity, look not full in the face but upon the band, with a pleaſing ſmile for an ingenious look is the Enſign of a virtuous mind.

38. *Impudence is no virtue, yet able to beggar them all, &c.*

I anſwer; Virtue is commanded into exile, and the Lady impudent vice, is ſeated in her throne, to perform

form the tenor of this Paragraph, virtue went from amongſt men, and wiſdom, and truth, durſt not ſtay long after but with honeſty they travelled poor and naked, they had not gone far when ſtanding upon a mountain, they perceived a great train to paſs by: in the middeſt of it was a Chariot attended with Kings Princes and governors, and in that a ſtately Donna who like ſome Queen regent, commanded the reſt of the company; poor Virtue, Wiſdom and Truth, with Honeſty they ſtood ſtill, whileſt this pompous Squadron paſt, but when the chariot came over againſt them the Lady impudence who was there ſeated, took notice of them, and cauſing her Pageants to ſtay, commanded to come nearer, there they were ſcornfully examined, whence they came, whether they would go? and what about, to theſe queſtions they anſwered, as their cuſtom is very truly, virtuouſly, wiſely and honeſtly, whereupon the Lady vice commands them to wait upon her, and that in the reer and tail of all

her troops, for there is their known places, &c.

39. *I do not find you (ſaith this curled lock of Antichriſt) guilty of covetouſneſs, &c.*

I anſwer; *The rubbiſh of Babylon*, that like the *Fox* ſupplants the *Badger*, to aſſign ſuch a cauſe of grievances, and ſuch a courſe of advice for redreſs as may open away to the alteration he aims at, as if he meant to alter a Government by example of a houſe, or to ingroſs a ſupremacy, by artificial buildings, &c. and by this frugal advice to reſerve ſomething may enable you to grapple with any future contingency.

40. *Keep no more ſervants then you have full imployment for, &c.*

I anſwer; Mariage frees a man from this care, for then his wife takes all upon her, and has commonly more inſpect into theſe things then a man, and often times prevents by her diſcretion enſuing dangers, and is ſo wiſe that ſhe can know their qualities by their countenances, and finding the

firſt

firſt fault will endeavour to amend it.

41. *Leave your bed upon the firſt deſertion of ſleep.*

I anſwer; In ſleep the preſent ſenſe is not, but there the images remaining after ſenſe (when there be many) As in dreams are not obſcure, but ſtrong and clear as in ſenſe it ſelf: the reaſon is, that which obſcureth and made the conceptions weak, namely, ſenſe, and preſent operation of the object is removed: for ſleep is the privation of the act of ſenſe (the power remaining) and dreams are the imagenation of them that ſleep.

42. *It is no where wholſome to eat ſo long as you are able, &c.*

I anſwer; Diet changes the body, which if good it breeds good qualities fit to receive the Etherial firſt moiſture, it were a rare thing by uſe and cuſtom ſo to order your ſelf, that you could endure to live without food, as you ſee a man when he is in the water is never thirſty, by a fine application you might by this example kill hunger and live many years.

Hot meats and drinks destroy the body, as hot things put to the root of a tree, although it be by that way caused to bear fruit in winter, yet it will destroy the stock.

43. *Nothing really acceptable to the gust of humanity, &c.*

I answer; he that would anatomize the soul, may do it best when wine hath benummed his senses, how a man looks in his imbrications a swimming eye, a face both rost and sod? a temmulentive tongue clamm'd to the roof and gumms: a drumming ear, a feavourish body, a boyling stomack, a mouth nasty with offensive fumes, till it sicken the brain with gidyy vertminations, a palsied hand, and legs tottering up and down, their moistned burthen, which lastly, falls into the hands of the drowsy Constable, who happily may be so honest as to guard him to his lodging or house.

44. *He that alwaies regulates his diet by the strickt rule of Physick, &c.*

I answer; *Plotter* by false *alarms* of danger,

danger, invents horrid news, and plies the people with ſuch fictious perils, as makes them believe, *religion* and liberty, and all is at ſtake; and that they are the *Geeſe* that muſt ſave the *Capital.*

When he ſees opportunity to reveal his own deſigne, he does it gradually; and by piece-meal: for that which at one view would be a *Mormo* to fright them, give it them in ſmall pieces and they will digeſt it well enough.

He compoſes his very *garb* with a *geſture*, tis a great matter to tell a lie with a grace, as if religion be the mode, he will in his tales knock his breaſt; atteſt *God*, and invoke imprecations upon himſelf, if he does not do that, which he never intends.

He gives them good words and bad actions, and raviſhes them with promiſes of liberty, under the higheſt ſtrain of oppreſſion; for it is moſt certain, if you pleaſe them with the name, they will embrace it for name and thing: he obſerves that they receive probabilities, wiſely propoun-

ded

ded, more greedily, then naked truths: and therefore he is very ſtudious to glaze and poliſh his impoſtures, that ſo they may to a looſe eye diſſemble truth.

And laſtly, when he hath by the aſſiſtance of the people, got the ſword into his own hands, he awes them with it, and frights them with future compliance, he that courted them before with all the adulatory terms that ambition could invent, or they receive; as if he had been vowed their Martyr, and ready to ſacrifice his deareſt injoyments upon the Alter of publick liberty and freedome, as if his veins knew no other blood, but ſuch as he would be proud to ſpend in their ſervice, haveing now ſerved himſelf of them, he forgets the boſome, that warmed him, they hear from him now in a Palinode; he curls up his ſmoogh complements into ſhort Laconicks, and exchanges his courtſhip for command.

45. *Experience hath found no leſs ſhame then danger, in being the chief at a mar-*

a mercy assignation, &c.

I answer; Mans life is like a state (*Sweet inmus*) still casual in the future, no man can leave his son rules for severals, because he knows not how the times will be; unless he be an *Astrologer* of the issue of *Maccabeus*, begot, (as he gains) upon the times; he that lives alwaies by book rules, shall shew himself affected and a fool, do alwaies that which is comely and honest.

In bad company you may see how uncomely vice appears, and correct it in your self; who can but think, what a nasty beast he is in his drunkenness that hath seen how noysome it hath made another: how like a noted sap spunged even to the bracking of a skin; who will not abhor a chollerick passion, and a sawcy pride in himself, that sees how ridiculous and contemptible they render those that are infested with them, do not think but that your vices are seen to others, as theirs are to you, when committed since mans fall; observe bad company, and abtrude it, and know good, that you may embrace

embrace it; and this knowledge you can neither have ſo cheap, nor ſo certain, as by ſeeing it in others, with a pittiful diſlike.

45. *Let your wit rather ſerve you for a buckler to defend your ſelf, &c.*

I anſwer; I know wiſemen are not too nimble at an injury, for as with fire, the light ſtuff and rubbiſh kindles ſooner then the ſollid, and more comparted, ſo anger ſooner inflames a fool then a man compoſed in *wiſedome* and *courage*, and there be many like tiled houſes, that can admit a falling ſpark, unwarm'd, yet ſome again are covered with ſuch like drie ſtraw, that with the leaſt touch they will kindle and flame about your troubled ears: and when the houſe is on fire it is no diſputing with how ſmall a matter it came, it will quickly proceed to miſchief; it is not good to be too tart in your jeſts, for an unhappy wit ſtirs up enemies againſt the owner, and a man may ſpit out his friend from his tongue, or laugh him into an enemy, *Gall* in mirth is an ill mixture, and ſometimes truth

truth is bitterneſs, I would wiſh any man to be pleaſingly merry, but let him beware he bring not truth on the Stage like a *Hector* with a ſword in his hand.

47. *Much wiſdome reſides on the Proverbs of all nations, &c.*

I anſwer; For injuries my opinion is, tis better to ſuffer them then to offer them, he may be good that bares them, he muſt be ill that proffers them; *Saul* would ſlay *David*, when himſelf onely is vitious and ill, vice is accompanied with injuſtice, patience is an attendant on virtue.

48. *If an injury be of ſo ranck a nature, &c.*

I anſwer; inſult over none, for as there is no creature ſo little, but may do you miſchief, ſo is no man ſo low but may occaſion your ſmart; the Spider can impoiſon, the Ant can ſting, even the fly can trouble your patience; neglect an enemy but contemn him not, diſdain will bring in fury, and baniſh patience; he is in the wrong way high, that ſcornes a man below him for

for his lowneſs, they are but puft winds that bubble thus above inferiours, one man cannot be ſo much above another, as that his difference ſhould legitimate his ſtorm; contemne no man, leſt you awake the Lyon of a ſleeping mind, if you ſit upon the higeſt cog, you may with turning prove the loweſt in the wheel, make your enemie therefore your friend: the bodies and ſouls of all men have the like original compoſure, nature at firſt made all equal, we are differenced but by accident, be not proud of what God hath given you more then him, he by time and means may have as much or more; why ſhould any one deſpiſe another, becauſe he is better furniſht of that which is none of his own.

49. *Proſecute not a coward too far, &c.*

I anſwer; all the noble deeds that have beat their marches through ſucceeding ages, have all proceeded from men of courage, a ſtern look daunts a coward, I have ſtudied in vain to make

a cow-

a coward confidently valiant, becauſe his ſoul is of a courſer mixture, then the common ſpirits of men, in a battell *I* have ſeen a coward by running away to avoid danger, has fallen into the ſeveral walks of many, when a valiant man by keeping his rank, and confidently fiering in the face of the enemy hath come off ſafe.

50. *Speak diſgracefully of none at ordinaries, &c.*

I anſwer; I think the Poet meant them for *Caligula's* that ſprung of the teeth of *Cadmus* poyſoned Serpent, that enviouſly murther one another in their fury, and like flies that alwaies live upon corruption and the ſores of Horſes backs, and what people are thoſe that feed upon the corruption of another mans faults; like thoſe Creatures that are bred and live upon filth. Applauding anothers virtues, will win you more honour, then the ſeeking ſlily to diſparage him, by ſuſpicious evil words or ſilence when you cannot juſtly condemn with your tongue.

57. *Carry*

57. *Carry no dogs to Court, &c.*

I anſwer; Be not ſo childiſh to juſtifie the breeding of your dog at Court, nor praiſe the behaviour of your boy, who it may be Ape-like immitates his maſter, yet not old enough to play the fool ſo handſomely without offence, which ſometimes may cauſe complaint, and another may obſerve how not long before you did the ſame thing; (and for manning of Whores) I leave to thoſe who by woful experience have known the danger in their bodies that have been more plump then dough and raſhy then Hogs-fleſh.

52. *Reveal not the pranks of anothers Love, &c.*

I anſwer; Who will not condemn him as a Traitor to reputation and ſociety, that tells the private faults or the love pranks of his friend, to the publick and depraving world, when two friends part, they ſhould lock up one anothers ſecrets, and interchange their keyes, the honeſt man will rather be a grave to his neighbours

faits

ſails, then any way uncurtain them. I care not for his humor that loves to clip the wings of a lofty flame.

53. *Be not trumpet of your own charity, &c.*

Let another ſound your charity to the ſpreading aire, with your praiſe. Let vice be whiſpered in the kiſſing ear, with chiding; this example of mine will teach you even while you chide to love; if there be virtues, and you be cal'd to ſpeak of him that owns them, tell them forth unpartially; if there be vices mixt with thoſe, be content to let the world know them by ſome other tongue then yours; do as you would be done unto.

54. *If it be Levity and Oſtentation to boaſt when you do well, &c.*

I anſwer; Friend, why may he not be emblem'd by the cozening fig-tree that our Saviour curſt, never to bear fruit after? So *I* pronounce that its worthy his deſerts to be hated of Ladies for ever after who boaſts of their favours that perhaps never enjoyed any; beſides, Ladies are creatures ſo

pare and fitt by nature that they delight not to bestow their favours upon fools.

55. *To make love to married women, &c.*

I answer; All Ladies are enemies to affirming men, when they would have more then with honesty is due, or they can give; they seldom find so much as either their persons or parts deserve.

56. *Fly with* Joseph *the embraces of great Ladies, &c.*

I answer; He is virtuous that is so for virtues sake, and chuses rather to lye in sackcloth then in beds of down with silken delights, and Sarsnet embraces from Taffata Mobs who within are nothing but rotton bones and lothsome diseases.

57. *Usher not women to Masks, &c.*

I answer; women ought to recreate themselves at their husbands discretion; and it behoveth a married man to shew himself in speech and countenance both gentle and amiable, for if a woman of modest behaviour seeth

ſeeth any groſs incivility in her husband, ſhe doth not onely abhor it, but alſo thinketh with her ſelf, that other men are more diſcreet, and better brought up, therefore it ſtandeth him upon to be civil & modeſt in his doings, leſt he offend the chaſt thoughts of his wife, to whoſe liking he ought to conform himſelf in all honeſt and reaſonable things, and to take heed of every thing that may diſlike of this *I* could make a volume but *I* muſt be brief.

A man ſhould thus account of his wife as the onely treaſure he enjoyeth upon earth, and he muſt alſo account that there is nothing more due to the wife, then the faithful, honeſt, and loving company of her husband, he ought alſo in ſight of love to impart his ſecrets, and counſel unto his wife, for many have found much comfort and profit, by taking their wives counſell; and if you impart any ill hap to your wife, ſhe lightneth your grief, either by comforting you lovingly, or elſe in bearing a part therof patiently,

and if you eſpie a fault in your wife, you muſt not rebuke her angerly or reprochfully, but onely ſecretly betwixt you two, alwayes remembring that you muſt neither chide nor play with your wife before company; thoſe that play and dally with them before company, do thereby ſet other mens teeth on edge, and make their wives the leſs ſhamefaced.

Advice

Advice to a Daughter.

II.

Love and Marriage.

1. *Love like a Burning-Glaſs contracts the dilated lines of Luſt, &c.*

I Anſwer; you *Theban Wiſtal*, I will ſhew you that conceptions and apparitions are nothing really, but motion in ſome internal ſubſtance of the head; which motion not ſtopping there, but proceeding to the heart, of neceſſity muſt there either help or hinder the motion which is called vital; when it helpeth, it is called delight, contentment, or pleaſure, which is nothing but motion in the head, and the objects that cauſe it are called pleaſant, or delightful, or by ſome name equivalent; the Latines have *jucundum ajuvando*, from helping; and the ſame delight, with reference

to the object, is called *Love*; but when ſuch motion weakneth or hindereth the vital motion, then it is called *Pain*; and in relation to that which cauſeth it Hatred, which the Latines expreſs ſometimes by *odium* and ſometimes by *tedium*.

2. *To cure youth wholly of this deſire, &c.*

I anſwer; You *Tredeskin fopperie*, and his Ark of tools toyes, what dare you be ſo bold, to place Ladies and gentlewomen in your Cabinet of *November*, which weather-beaten experience hath made wearieſome to you?

3. *For if ever Marriage, &c.*

I anſwer; Its very true, ſome think outward beauty the onely Jewell that deſerveth wearing; yet the wiſe man counts it but an accident, that can neither adde nor diminiſh, to the worth of virtue as ſhe is in her ſelf: ſo as he never eſteems her more or leſs but as he finds her accompliſht with diſcretion, honeſty, and good parts. If my *Miſtreſs* be virtuous and nobly minded

minded, my ſoul ſhall love her, howſoever her body be fram'd; and if beauty make her amiable, *I* ſhall like her the better: the Sun is more glorious in a clear sky, then when the Horizon is clouded, Beauty is the wit of nature put into the frontiſ-piece; if there be any humane thing may teach faith reaſon; this is it. In other things we imagine more then we ſee, in this we ſee more then we can imagine, I have ſeen (and yet not with a partial eye) ſuch features and ſuch mixtures, as I have thought impoſſible for either Nature to frame, or Art to counterfeit, yet in the face I have ſeen that which hath out-gone them both, the Countenance: oh if ſuch Beauty be in the body, what is in the ſoul! or if ſuch glory can dwell with corruption, what celeſtial excellencies are in the Saints above! who would not gaze himſelf into admiration when he ſhall ſee ſo rich a treaſure in ſo pure a Cabinet, unmatched virtue, in matchleſs Beauty? for if my Miſtreſſes body hath more comlineſs then her ſoul good-

neſs, *I* like her the worſe for being but outwardly fair; wickedneſs in beauty is a traitor of the bed-chamber, poyſon in ſweet meats; a vicious ſoul in a beautiful body is like a *Papiſt* that will go to Church.

4. *Thoſe virtues, graces and reciprocal deſires, &c.*

I anſwer; *Iohn a Nokes*, I have anſwered this in my laſt Paragraph; but Ladies, behold, he ſcornfully ſayes you are but like painted Boxes children and time will empty of delight, and leave nothing but diſeaſes.

5. *Therefore I charge you, &c.*

I anſwer; Here he inhibits marriage; when I ſay a good wife is a mans beſt moveable, a ſcyon incorporate with the ſtock bringing ſweet fruit, one that to her husband is more then a friend, leſs then trouble, an equal with him in the yoke, in calamities and troubles ſhe ſhares alike, nothing pleaſes her that doth not him, ſhe is relative in all, and he without her but half himſelf, ſhe is his abſent hands, eyes, ears and mouth; his preſent and abſent all.

6. *Mar-*

6. *Marriage like a trap ſet for flies, &c.*

I anſ. Pray Sir *Kirk Dragoomer* why? ſne frames her nature unto his howſoever; the *Hyacinth* followes not the Sun more willingly; ſtubbornneſs and obſtinacy are herbs that grow not in her Garden, ſhe leaves talking to the Goſſips of the Town, and is more ſeen then heard; her husband is her charge, her care to that makes her ſeldom non reſident, her pride is but to be cleanly, and her thrift not to be prodigal; by his diſcretion, ſne hath children not wantons.

7. *It were ſomething yet, &c.*

I anſwer; (You *parlew of a Metempſychoſis*) a husband without her is a Miſſeny in mans apparell: none but good women have aged husbands, a good wife is a ſtaff and a chair to her husbands; beſides ſhe is wife and Religious, which makes her all this.

Why do you abuſe women with the title of *impotent, infected, lothſome and diſeaſed whores*? and it muſt (you ſay) be incident to their weak natures.

8. *If*

8. *If none of my perſwaſions, &c.*

I anſwer; why? is beauty ſo immodeſt, you *ſpleen of a blew ſtocking'd Juſtice*, are they all *whores*? by woful experience, (he ſaies) you muſt not *yoke your ſelf to anothers deſires, unleſs you are ambitious of rendring your houſe as populous as a Confectioners ſhop, to which the gaudy waſps, no leſs then the liquoriſh flies, make it their buſineſs to reſort, in hope to have a lick at your honey-pot, &c.* which he confidently affirms will break, and all women are ſo frail, that many proteſtations will not rub off the hornes of their husbands; but for their excuſe, after plundred of that their husbands do not miſs, they will ſay it was his fate or fortune, &c. you ſay (Sir) women are all *whores*, *bald*, *drowſy*, *mothey*, and *beauty* is made by *Tirement*, *Taylors*, *Shooemakers*, and *Painters*: and how happy he is, who hath a *wife* wiſe enough to conceal the real horns of her husband: your ugly miſhapen lies have made many a man and woman fall out, and no man but an *Aſtrologer* dares truſt his

his wife abroad or out of his ſight now a daies, but preſently he fancies himſelf a *wittal* with horns.

9. *The Engliſh lawes are compoſed ſo far in favour of wives, &c.*

I anſwer; *Pigwiggin Myrmidon* you are ſevere againſt the ſex, and ſo uncharitable, as you think all women bad; yet others, I have heard durſt affirm they are all good: ſure though you ſpeak as you find, there is reaſon to direct your opinion, without experience of the whole ſex, which in a ſtrict examination makes more for their honour then you have acknowledged. At firſt ſhe was created his equal, onely the difference was in the ſex: otherwiſe they both were man. If I muſt box you to the Text, and there argue, both male and female made man; ſo the man being put firſt was worthier. I anſwer, you (*flea-bitten canonick weed*) ſo the evening and the morning was the firſt day, yet few will think the night the better: that man is made her *governour*, and ſo to be placed above her, I believe rather

rather the puniſhment of her ſin, then the prerogative of his worth: had they both ſtood, it may be thought, ſhe had never lien undermoſt, and in that ſubjection, for then it had not been a curſe, but another eſtate which had nothing but bleſſedneſs in it.

10. *Yet this may be ſaid for it, &c.*

I anſwer; you (*Camel*) rail againſt women, when all grant her body more admirable and more beautiful then mans; fuller of curioſities, and noble natures wonders, both for conception and foſtering the producted birth; and can we think that God would put a worſer ſoul into a better body? when man was created, tis ſaid, God made man: but when woman tis ſaid, God builded her, as if he had been about to make a frame of rarer roomes, and more exact compoſition: and without doubt, in her body ſhe is much more wonderful; and by this we may think her ſo in her mind; and though the ſoul be not cauſed by the body, yet in the general it follows the temperament of it:

it: ſo the comelieſt out-ſides are naturally (for the moſt part) more vertuous within. *If* place can be any priviledge, we ſhall find her built in Paradiſe, when man was made without it.

11 *Nevertheleſs there is not, &c.*

I anſwer; this is certain, *women* are of a colder conſtitution then the boyling man, ſo by this more temperate; it is heat that tranſports you to this immoderate furie, tis that which hurries you to a *Savage* and *libidinous violence*; women are naturally more modeſt, and modeſty is the ſeat and dwelling-place of vertue.

12. *We brook nothing reſtraint ties us to, &c.*

Whence proceed theſe moſt horrid villanies, but from a maſculine unbluſhing impudence? what a deal of ſweet do we find in a mild-diſpoſitioned *woman*? when a woman growes bold and daring, men diſlike her, and ſay ſhe is too much like a man, yet in your ſelf you magnifie what you condemn in her.

13. *Aske*

13. *Ask your ſelf, &c.*

I anſwer; Is not this injuſtice in you (*Anonymus?*) every man is ſo much the better by how much he comes nearer God; man in nothing is more like him, then in being merciful; yet *woman* is far more merciful then *man*, it being a *ſex* wherein pity and compaſſion have diſperſed far brighter rayes; God is ſaid to be *love*, and I am ſure every where *woman* is ſpoken of, for tranſcending in that *quality*; and this is not in the habit, but natural.

14. *After that age, wearineſs, wiſdom, or buſineſs, &c.*

I anſwer; You enemy to woman, it was never found, but in two men onely, that their love exceeded that of the feminine *ſex*: and if you obſerve them you ſhall find they were both of melting diſpoſitions. *I* know when *women* prove bad, they are a ſort of the vileſt creatures; yet the ſame reaſon gives it, for *optima corrupta peſſima*, the beſt things corrupted become the worſt; *women* are things whoſe ſouls are

are of a more ductible temper then the harder mettal of man, ſo may be made both better and worſe; you ſcandalize them with impertinent devices they were never guilty of: it is true, they are not of ſo tumultuous a ſpirit as man, ſo not ſo fit for great *actions*; natural heat does more actuate the ſtirring *genius* of man; their eaſie natures make them ſomewhat more unreſolute, whereby men have argued them of fear and inconſtancy.

15. *Were it poſſible to aſſign to your choice the virtues, &c.*

I anſwer; Here he fancies himſelf married to a virtuous woman, when in another place he condemns them, and by wofull experience, he ſayes they are all whores, but men have alwayes the Parliament and have enacted their own wills, without ever hearing them ſpeak: and then how eaſie is it to conclude them guilty? Beſides, education makes more difference between men and them, then Nature; and all their aſperſions are leſs noble, for that they are onely from their enemies, Men.

16. *Our*

16. *Our Beldam Eve to ſave her longing, &c.*

I anſwer; Again he ſnarles bitterly, and thinks, after they were made ill, God made them fearful, that man might rule them, otherwiſe they had been paſt dealing with. I am fully minded to honour virtue in what ſex ſoever I find it, and I think in the general I ſhall find it more in women then in men, though weaker, and more infirmly guarded: I believe they are better, and may be wrought to be worſe; neither ſhall the faults of ſome make me uncharitable to all, nor the goodneſs of ſome make me credulous of the reſt, though hitherto I confeſs I have not found more ſweet and conſtant goodneſs in man then *I* have found in woman: and yet of theſe I have not found a number.

17. *Though nothing can wholly diſingage Marriage from ſuch inconveniencies, &c.*

I anſwer; You Neaſt Gull of a young Apocrypha, both ſexes made but man, ſo that marriage perfects creation: when

when the husband and the wife are together, the world is contracted in a bed; and without this, like the head and body parted, either would conſume without a poſſibility of reviving. And though this nameleſs wight be an enemy to the name of marriage, yet you may catch him dabling in the uſe on't: Surely, he was made a *Religious Hermaphrodite* that is not tending to propagation, nature in her work made him not truly ſo; for it never made any thing in vain: He that is perfect and marries not, may in ſome ſort be ſaid to be guilty of a contempt againſt nature, as diſdaining to make uſe of her ſports and natural endowments.

18. *The true extent of her eſtate therefore is firſt to be ſurveyed before you entail your ſelf, &c.*

I anſwer; Now Sir, that which the Turks hold is not without ſome colour of reaſon; they ſay, he that marries not at a fitting time (which they hold is about the age of twenty five years,) is not juſt, nor pleaſeth God: *I* believe it is from hence, that

the vow of chaſtity is many times accompanied with ſuch inconveniences as we ſee enſue: I cannot think God is pleaſed with that which croſſeth his firſt ordination, and current of nature; and in themſelves it is a harder matter to root out an inſeparable ſway of nature then they think of, without they quench it in virtue and beauty.

19. *As the fertility of the enſuing year, &c.*

I anſwer; Chooſe a fit companion, a fit wife, a meet help; for the beſt chaſtity of all *I* hold to be matrimonial chaſtity, when pairs keep themſelves in a moderate intermutableneſs each conſtant to the other, for ſtill it rendeth to union, and continuation of the world to poſterity. And it is fit both in nature and policy, that this propriety ſhould be inviolable; firſt, in reſpect of the impureneſs of mixt poſterity: next, in reſpect of peace and concord among men; if many men (as he ſaith) ſhould be intereſſed in one woman, it could not be but there would infinite jarres ariſe. Some have com-

complained of Christian Religion, in that it tyes men so strictly in this point, and when matches happen ill, there is no means of remedy. But surely if liberty or change were granted, all would grow to confusion: and it would open a sluce to many mischiefs arising out of heat onely, which now by necessity are cooled, and made tame again.

20. *Yet take one who thinks her self rather beneath then above you, &c.*

I answer; Those I observe to agree best, you *Episco-Mastix*, which are of free natures, not subject to the fits of choler; their freedom shuts out jealousie, which is the canker of wedlock, and withal it divideth both joy and sorrow; and when hearts alike disclose, they ever link in love. Nay, whereas small and domestick jars more fret marriages then great ones and publick, those two will take them away; freedom reveals them, that they rankle not the heart to a secret nothing, and mildness bears them without anger or bitter words;

ſo they cloſe again after diſcuſſion many times in a ſtraighter tye. Poverty in wedlock is a great decayer of love and contentation; and riches can find many wayes to divert an inconvenience; but the mind of a man is all: ſome can be ſervile, and fall to thoſe labours, (*he calls baſe drudgery*) which another cannot ſtoop to. Above all, let the generous mind beware of marrying poor; for though he cares the leaſt for wealth, yet he will be moſt galled with the want of it. Self-conceited people never agree well together; they are wilful in their brawls, and reaſon cannot reconcile them; where either are opinionately wiſe, Hell is there, unleſs the other be a Patient meerly: but the worſt is, when it lights on the woman, ſhe will think to rule, becauſe ſhe hath the ſubtiler brain, and the man will look for't, as the priviledge of his ſex; then certainly there will be mad work, when wit is at war with prerogatives.

21. *I confeſs vaſt Eſtates are not ſo ſenſible, &c.*

I

I anſwer; (Mr. *new-faſhioned Doctor* Juſtice) where Marriage proves unfortunate, a woman with a bad Husband is much worſe then a man with a bad Wife; men have much more freedom to court their content abroad. There are ſome that account women onely as ſeed-plots for poſterity; (*Anonymus*) the Author of the *Advice to a Son*, (worſe;) he ſayes they are *whores*, and onely *quench for their fires*; but ſurely there is much more good in them, if they be diſcreet, they are *women* but in *body* alone; queſtionleſs, *a woman with a wiſe ſoul* is the fitteſt companion for man, otherwiſe God would have given him a friend rather then a Wife. A wiſe Wife comprehends both ſexes; ſhe is woman for her body, and ſhe is man within, for her ſoul is like her Husbands. It is the Crown of bleſſings, when in one woman a man finds both a Wife and a friend. Single life he commends (to his Son) cannot have this happineſs, though in ſome minds it hath, many it prefers before it; this

hath fewer cares, and more longings, but Marriage hath fewer longings, and more cares; and I think care in Marriage may be commendable, so I think desire in single life, is not an evil of so high a bound as some men would make it, it is a thing accompanies nature, and a man cannot avoid it.'

22. *Therefore (dear Son) if, &c.*

I answer; *Dear Daughter*, some things there are, that mans conscience condemns without a literal Law; as injustice, blasphemy, lying, &c. But to curbe and quite beat down the desires of the flesh, is a work of *Religion* rather then of nature; and therefore saies Saint *Paul*, *I had not known lust to have been a sin, if the Law had not said, Thou shalt not lust.* Votive abstinence some cold constitutions may endure with a great deal of vexatious penitence; to live chast without vowing I like a great deal better, nor shall we find the Divel so busie to tempt us to a single sin of unchastity, as he will when it is a

sin

ſin of unchaſtity and perjury too: I find it commended, but not impoſed; and when *Iephtha's daughter* died, they mourned, for that ſhe died a Maid.

23. *I have heard a well-built woman compared in her motion, to a Ship under ſail; yet I adviſe no wiſe man to be her owner, if her fraught be nothing but what ſhe carries between wind and water, &c.*

I anſwer; What ſhe carries there, you (*Scotch Wittal*) in honour of her Marriage, is priviledged to the wedded; and though the *Romans* had their Veſtals, yet after their thirty years continuance, the cruelty of inforced chaſtity was not in force againſt them. Single life *I* will like in ſome, whoſe minds can ſuffer continency, but ſhould all live thus, a 100 years would make the world a deſart. And this alone may excuſe me, though *I* write againſt you, and like of Marriage better: one tends to ruine, the other to increaſing of the glory of the world in multitudes.

24. *But if once you render your ſelf.*

a pupil to whining love, &c.

I anſwer; Why doſt call it whining love? a good woman is a comfort like a man, ſhe lacks of him nothing but heat; hence is her ſweetneſs of diſpoſition, which meets his ſtoutneſs more pleaſingly; ſo wool meets iron eaſier then iron, and turns reſiſting into embracing: her greateſt learning is Religion, and her thoughts are on her own ſex, or on men, without caſting the difference; and dare you call theſe *whores*? believe me, diſhoneſty never comes nearer then her ears, and then wonder ſtops it out, and ſaves vertue the labour; ſhe will leave ſuch *Dauphine youths* as you telling your tales, and puts back the Courtiers putting forward with a frown; yet her kindneſs is free enough to be ſeen, for it hath no guilt about it; and beſides, her mirth is clear, you may look through it into vertue, but not beyond.

25. *To conclude, if you will needs be a, &c.*

I anſwer; *It* would make a man in love that is an hundred years old,

to

to ſee theſe vertuous creatures, *good women*; and a good Wife hath not behaviour as at a certain, but makes it to her occaſions; ſhe (if *I* may deſcribe her briefly) hath ſo much knowledge as to love it, and if ſhe have it not at home, ſhe will fetch it; and for this, ſometimes in a pleaſant diſcontent ſhe dares chide her ſex, though ſhe uſe it never the worſe: ſhe is much within, and frames outward things to her mind, not her mind to them. She wears good clothes, but never better, for ſhe finds no degree beyond decency; ſhe hath a content of her own, and ſo ſeeks not an Husband, but finds him: ſhe is indeed moſt, but not much of deſcription, for ſhe is direct, and one, and hath not the variety of ill: Now ſhe is given freſh and alive to a Husband to increaſe and multiply; and ſhe doth nothing more then love him, for ſhe takes him to that purpoſe, and to increaſe the world in multitudes.

Ladies, now your enemy is vanquiſhed, you may take your pleaſures.

26. *But if this ſavours too much of the Stoick, &c.* *I*

I anſwer; He ſpeaks ſtill but faintly as a man out of breath; Ile give him a ſerious reproof, and let him take reſt a while: Oh vain man, be adviſed, approch not the preſence of ſuch Angelical Creatures (as women) upon pain of my diſpleaſure, and their frowns, which frowns alone are able to deſtroy a woman-hater. But Ladies, I muſt reſolve your queſtion, whether is more true, that likeneſs is the cauſe of love, or love the cauſe of likeneſs? *In* agreeing diſpoſitions, *I* anſwer, the firſt is certain; in thoſe that are not, the latter is evident: the firſt is the eaſier love, the other the more worthy; the one hath a lure to draw it, the other without reſpect is voluntary: we women love you for the ſimilitude you have with us; God meerly from his goodneſs, when yet we contrary to him, ſince he hath loved us when we were not like him, we muſt ſtrive to be like him, becauſe he hath loved us: we muſt be like him, being our friend, that loved us when we were his enemies: then onely is love powerful, when

when it frames to the will of the loved. Lord, though I cannot ſerve thee as I ought, let me love thee as I ought: grant this, and I know I ſhall ſerve thee the better.

Advice

Advice to a Daughter.

III.

Travell.

1. *Some to ſtarch a more ſerious face upon wanton, impertinent and dear bought vanities, cry up travel as the beſt accompliſher of youth and Gentry, &c.*

I Anſwer; I have diſcovered more with my eye, then Kings can comprehend in their thoughts, and this in Travel: for indeed, men do but gueſs at places by relation onely; there is no Map like the view of the Countrey, experience is the beſt informer. And one journy will ſhew a man more then any diſcription can; the reſt is not worth anſwering, his conſequents.

2. *Yet ſince it advanceth opinion in the world, without which deſert is uſeful to none but it ſelf, &c.*

I anſwer; He would not allow a man to move from the ſhell of his own country, and thinks it an happineſs for birth, life, & burial, to be all in a pariſh: but ſurely Travel fulleth the man; he hath lived but lockt up in a cheſt, which hath never ſeen but one land. A kingdome to the world is like a corporation to a kingdome; a man may live in it like an unbred man. He that ſearcheth forraign nations is become a Gentleman of the world, (let *Momus* ſay what he will to the contrary:) one that is learned, honeſt, and travel'd, is the beſt compound of man, and ſo corrects the vice of one country with the virtues of another; that like Mithridate he growes a perfect mixture, and an Antidote.

3. *If your genius tempted by profit, &c.*

I anſwer; A *genius* is that which from God, to one of the ſeven ſpirits, (is given) to be transfer'd by *Sephiroth*, through the ſeveral orders of *Angels* to the ſpheres of the Planets: Laſtly, the *Moon* raies it through the Ele-

Elements, and infuſes it into the body of man; and how can this be tempted by profit?

4. *Or in caſe this nation ſhould again break out into partialities, &c.*

I anſwer; To behold the war, *Italy*, *France* and *Spain* are pleaſant, and as the court of the world; *Germany*, *China* and *Denmark*, are as the citie; the reſt of them are moſt Countrey and *Barbariſme*, who hath not ſeen the beſt of theſe is a little lame in knowledge. Yet I think it is not fit that every man ſhould *travel*: it makes a wiſe man better, and a fool worſe; this gains nothing but the gay ſights of *France*, vices of *Spain*, the Apery of *Italy*, and the exotick geſtures of *Flanders*, and the vanity of a country: a travelling fool is the ſhame of all nations; he ſhames his own by his weakneſs abroad, he ſhames others, by bringing home their follies alone; they onely blab abroad domeſtick vices, and import them that are tranſmarine.

5. *Let not the irreligion of any place, &c.*

I

I anſwer; That a man may better himſelf by travel, he ought to obſerve and comment, noting as well the bad to avoid it, as taking the good into uſe.

6. *Shun all diſputes, but concerning religion, &c.*

I anſwer; Now without regiſtring theſe things by the pen, they will ſlide away unprofitably: a man would not think how much the charactering of a thought in paper faſtens it; *litera ſcripta manet*, has a large ſenſe; he that does this, may when he pleaſeth rejourney over all his voyage, and obſervations of countries, their religions and laws in his cloſet. *Græve natures* are the beſt proficients by travel, they are not ſo apt to take ſoyle, and they obſerve more, but then they muſt put on an outward freedome, with an inquiſition ſeemingly careleſs.

7. *Keep your zeal chained, &c.*

I anſwer; *How this Caterpillar of beauty operates!* it were (*I* ſay) an excellent thing in a State, to have alwaies

a ſelect number of youth of the Nobility and Gentry, and at years of ſome maturity ſend them abroad for education. Their parents could not better diſpoſe them, then in dedicating them to the *Republick*: they themſelves could not be in a fairer way of preferment; and no queſtion they might prove very ſerviceable to the State at home, when they ſhall return well verſed in the world, languaged and well read in men, which for policy and negotiation is much better then any book-learning, though never ſo deep and knowing.

8. *Do not imitate their follies, &c.*

I anſwer; You *Epidemical traveller*, being abroad, my advice is, to converſe with the beſt, and not to chooſe by the eye, but by fame. For the State, inſtruction is to be had at *Court*; for traffick among *Merchants*, for religious rights the *Clergy*, for government the *Lawyers*: and for the country and rural knowledge, the *Boores* and *Peaſantry* can beſt help you.

9. *Fall not in compariſons, &c.*

I anſwer; All rarities are to be ſeen, without compariſon, eſpecially antiquities, for theſe ſhew the ingenuity of elder times in act, and are in one, both example and precept; by theſe comparing them with modern invention, we may ſee how the world thrives in ability and brain.

10. *Condemn none with too much ſeverity, &c.*

I anſwer; Next above all, ſee rare men: there is no monument like a man alive, we ſhall be ſure to find ſomething in him to kindle our ſpirits, and enlarge our minds with a worthy emulation of his vertues, parts of extraordinary note cannot ſo lie hid, but that they will ſhine forth, through the tongue and behaviour, to the enlightning of the raviſht beholder. And becauſe there is leſs in this to take the ſenſe of the eye, and things are more readily taken from a living pattern; the ſoul ſhall more eaſily draw in his Excellencies, and improve it ſelf with greater profit: but unleſs a man has judgement to order theſe aright in

himſelf at his return all is vain and loſt labour.

11. *If the wiſdome of the States of Holland, &c.*

I anſwer; You *Lybian proſelyte*, ſome men by travel will be changed in nothing, and ſome again will change too much; indeed the moral out-ſide, whereſoever we be, may ſeem beſt, when ſomething fitted to the nation we are in. And whereſoever you go or ſtay, you ſhould keep *God and friends unchangeable*; how ever you return you make an ill voyage, if you change your faith with your tongue and garments.

12. *To the Euchariſt met in the ſtreets, &c.*

I anſwer; Silence and obedience ought not in reaſon to be reckon'd for a deſertion of truth where it cannot be maintained, but to the prejudice of what the imperative power hath declared ſo to be; ſubmit therefore to the couſtome of the country, by the title of a civil reſpect; elſe you may be a murtherer as well as a Martyr, if you run unadviſedly into ruine. 13. *Pity*

13 *Pity rather then ſpurn at thoſe, &c.*

I anſwer; *It* is folly to oppoſe any *religious zelots,* who think none worthy of life are found out of the train of their own opinions.

14. *Enter no farther into forraign Churches, &c.*

I anſwer; and oppoſe not one ambiguous queſtion againſt another, no leſs dangerous to reſolve; but profeſs it your buſineſs to learn not to teach, but comply with compulſion, where conſcience and reaſon gives you leave.

15. *Conſort with none who ſcoff at their own religion, but ſhun, &c.*

I anſwer; You may obſerve how fooliſhly ſuch a man cozens his own ſoul in earneſt, and is tumbled up and down from beggery to worſhip, and from worſhip to baſeneſs again.

16. *Eſchew the company of all Engliſh you find in orders, &c.*

I anſwer; Lapſed Engliſh, that fall to the Papiſts, to promote that idolatrous religion, invent lies and print them, that they may not onely cozen

the preſent age, but gull poſterity with forged actions, they will endeavour to diſprove *Zerobabel*, and will, if poſſible, make you confeſs money to be ſtronger then truth.

17. *Beſides, he that beyond ſea, &c.* I anſwer; Beware what company you keep, eſpecially in ſtrange countries, ſince example prevails more then precept, though by the erudition dropping from theſe tutors, we imbibe all the tinctures of vertue and vice; this renders it little leſs then impoſſible for nature to hold out any long ſiege againſt the batteries of cuſtome and opportunity.

18. *An injury in forraign air is cheaper paſſed over, &c.*

I anſwer; And a Traveller may be nothing but a ſpeaking faſhion, if he take pains to be ridiculous, and ſuffers himſelf to be ſpurn'd and injured, he hath ſeen more then he hath perceived, and is fit to be kickt for his folly; yet ſome others *I* have obſerved in forraign parts, that make their attire ſpeak the language, and their gate cries

cries, behold us; they cenſure all things by countenance and ſhrugs, and ſpeak their own language with ſhame and liſping; they will choke rather then confeſs beer good drink.

One makes his pick-tooth a main part of his behaviour. Another chooſeth rather to be counted a *ſpie* then not a *politician*, and maintains his reputation by naming great men familiarly. Another chooſeth rather to tell lies than not wonders, and talks with men ſingly, and his diſcourſe ſounds big, but means nothing; his boy is bound to admiae him howſoever, he come ſtill from great perſonages, but goes with mean.

19. *Play is deſtructive, &c.*

I anſwer; So it is, *you Buckram Athos*, and it teaches a man the humors of another, if not bought at too dear a rate; beſides it, is better to be a good gameſter indeed, then men that learn no more then to be rich fools, and take an occaſion to ſhew jewels given them in regard of their vertues, that were bought in St. *Martins*: and not

long after having with a Mountebancks method pronounced them worth thouſands, impauned them for a few ſhillings: and ſuch provident rich fools will pretend to familiarity with all the learned men in *England*; and ſometimes they indeed do make themſelves fools, to pleaſe theſe fools, who ſometimes again upon feſtival days go to Court, and ſalute without ſaluting: And at night in an Ordinary they canvaſs the buſineſs in hand, and ſeem as converſant with all intents and plots as if they begot them.

20. *He that deſires quiet, and to do eline, &c.*

I anſwer; All favours, (*you ſometimes*) *Juſtice, and then Doctor, you that will be of any trade, by virtue of a commiſſion, to be a Juſtice of Peace, and by the ſame a Doctor of Phyſick*, (have this ſucceſs, if they light on good ground they bring forth thanks.)

What Nature hath infuſed, you cannot caſt out, correct you may: If you muſt deſire womens favours, do it ſo moderately, as your judgement and

and reaſon may be ſtill clear; if unawares you be overtaken, you muſt yet be careful to conceal your ſelf: ſo though your own paſſions be overſtrong, others ſhould not ſee them, to take you at advantages. As many have been ſpoiled by being ſoothed in their plauſible deſires to Ladies; ſo have many been abuſed by being malleated in their troubleſome jealouſies and fears of a Mercenary woman.

21. *If tempted by an impatient affection, &c.*

I anſwer; I have combated a monſter, and maſter'd him, *I* will write whileſt he pants out his lingring breath; and *I* adviſe all young Gentlemen, not to marry uncomely women for any reſpects, for comelineſs in children is riches, if nothing elſe be left them; and if you have care for your reces of horſes, and other beaſts, value the ſhape and comelineſs of your children, before alliance or riches; have care therefore of both together, for if you have a fair wife and a poor one, if your eſtate be not great, aſſure your

ſelf that love abideth not with want, for ſhe is your companion of plenty and honour. *I* never yet knew a poor woman exceeding fair, that was not made diſhoneſt, by one or other in the end; favour is deceitful, and beauty is vanity, but a wiſe woman overſeeth the wayes of her husband, and eateth not the bread of idleneſs.

I my ſelf have travelled *Greece*, *Egypt*, *Arabia*, and part of *Africa*, beſides *Italy*, *Spain*, *France*, and *Germany*, and could give you a thouſand examples of what *I* have here and in other books written: when you ſhall read, and obſerve the ſtories of all nations, you ſhall find innumerable examples of the like; let your love therefore be to the beſt, ſo long as they do well: But take heed that you love *God*, your *Countrey*, your *Prince*, your *own eſtate*, before all others; For the fancies of men change, and ſo do women; and they that love to day hate to morrow. But let reaſon be your School-miſtriſs, which ſhall ever guide you aright.

22. *Who*

22. *Who travels Italy, &c.*

I anſwer; Truly *I* never ſaw the luſt of men in *Italy*, nor the charms of women; but an ill name may be free from diſhoneſty, but not alwayes from ſome folly, which makes the *Spaniard* lock up his Ladies water-gap, and carry the key in his pocket. *France* indeed is onely guilty of *Sodomy* and unheard of luſts, *Italy*, and *Spain* are not: *I* adviſe them not onely to be free from ſin, but from ſuſpicion, for it is not enough to be well lived, but well reported, and oftentimes weighty matters are as much carried by reputation as ſubſtance. Endure theſe things well noble *Italy*, and valiant *Spain*, for they come rather by deſtiny, then by deſerving.

23. *Where you mean never to return, &c.*

I anſwer; Emulation is the bait of virtue, for looking into the ſweetneſs of the reward, men undertake the labour.

24. *Make no oſtentation of, &c.*

I anſwer; *I* ſaw a traveller, whoſe extra-

extraordinary account of men was, firſt to tell them the ends of all matters, and then to borrow money of them; he offer'd courteſies, to ſhew them rather then himſelf humble; he diſdain'd all things above his reach, and prefer'd all Countries before his own. He imputed his want and poverty to the ignorance of the time, not his own unworthineſs, and concludes his diſcourſe with half a period, or a word, and leaves the reſt to imagination. *In* a word, his Religion and his Money are both in faſhion, and both body and ſoul are governed by fame; he loves moſt voices above truth.

25. *Inns are dangerous, &c.*

I anſwer; Inns are dangerous if men be not careful; ſo are ſtrangers, and ſervants; but let your ſervants be ſuch as you may command, and entertain none about you but yeomen to whom you give wages; for thoſe that will ſerve you without hire, will coſt you treble as much as they that know your fare. If you truſt any ſervant

vant with your purſe, be ſure you take his account ere you ſleep; for if you put it off, you may afterwards for tediouſneſs neglect it; I my ſelf thereby have loſt more then I am worth: and whatſoever your ſervant gaineth thereby, he will never thank you, but laugh your ſimpiicity to ſcorn. And beſides, it is the way to make your ſervants thieves, which elſe would be honeſt.

26. *Next to experience*, &c.

I anſwer; Greek and Latine are the richeſt gifts a father can give his child; *Italian* is uſeful, but *French* is a frothy form of ſpeech, and except amongſt thoſe that know no better, it is as fruitleſs as *Scotch*, and their books are worſe fancied then the *Scots*.

27. *He that is carried by his curioſity, &c.*

I anſwer; Beſtow your youth in Travelling, ſo that you may have ſuch comfort to remember it when paſt, & not ſigh & grieve at the account thereof. Spend not your Summer flower of youth with Harlots, for they will ſtudy

ſtudy to deſtroy you; and you may think their pleaſures will never have an end; but behold, the longeſt day hath his evening, and that you ſhall enjoy it but once, that it never returns again; uſe it therefore as the Spring-time, which ſoon departeth, and wherein you ought to travel with ſuch proviſion, then gathered for a long and happy life.

At your return, let your time of Marriage be in your young and ſtrong years; for believe it, ever the young Wife betrayeth the old Husband; and ſhe that had you not in your flower, will deſpiſe you in your fall, and you ſhall be unto her but a captivity and ſorrow. Your beſt time will be towards fourty: for as the younger times are unfit, either to chuſe or govern a Wife and Family; ſo if you ſtay longer, you ſhall hardly ſee the education of your children, which being left to ſtrangers, are in effect loſt; and better it were to be unborn then ill bred: for thereby your poſterity ſhall either periſh, or remain a ſhame to your name and family.

28. *I can ſay little, &c.*

He that hath a great purſe, may thrive in a ſtrange Country; but I wiſh him take heed that he fall not from the purity of the Proteſtant Church, to infirmities, corruptions, errors, and the abominations of Plantations, and the vile behaviour of commonly a rude people; for God will puniſh ſin with ſin: they being commonly like the Turks, that will not ſuffer the Jews amongſt them to ſacrifice, for that was flat againſt their Laws; as we will not ſuffer the Papiſts to worſhip the Maſs, becauſe againſt our Laws.

To

To the men-Readers concerning Women.

AS certain it is, there ought to be a great care in the choice of a Wife; ſo the onely danger therein is beauty, by which men in all ages, both wiſe and fooliſh, have been betrayed. And though *I* know it vain to uſe reaſons or arguments, as *John Heydon* doth, in the *way to bliſs and happineſs, a book of Hermetical Philoſophy, of long life health, youth, riches, wiſdom and virtue, &c.* there ſpeaking of women in one place, ſaith, They are imperfect men; and other things (he ſaith) worth your obſervation, to bring all to happineſs and bliſs; and perſwades you not to be captivated by beauty: for there being few or none that ever reſiſted that witchery, yet I cannot but warn you, as of other things, which may be your ruine and deſtruction. For the preſent time, it is

is true, that every man prefers his fantaſie in that appetite, before all other worldly deſires, leaving the care of honour, credit and ſafety in reſpect thereof. But remember, that though theſe affections do not laſt, yet the bond of Marriage dureth to the end of your life; and therefore better to be born withall in a Miſtriſs than in a Wife: for when your humour ſhall change, you are free to chuſe again, (if you give your ſelf that vain liberty.) Remember ſecondly, That if you marry for beauty, you bind your ſelf for all your life for that which perchance will neither laſt nor pleaſe you one year; and when you have it, it will be to you of no price at all: for the deſire dyeth when it is attained, and the affection periſheth when it is ſatisfied. Remember (as Mr. *Heydon* ſaith in his book of *The Roſacrucian Method of Phyſick*) When you were a child, that then you did love your Nurſe, and that you were fond of her; after a while you did love your dry-Nurſe, and did for-

get the other; after you did alſo ſlight her: So wil it be with you in your liking in elder years; and therefore if you cannot forbear to love, forbear to link, and after a while you ſhall find an alteration in your ſelf, and ſee another far more pleaſing then the ſecond or third love.

But methinks the Ladies begin to frown, and whiſper forth theſe words; that I am melancholy, and ſpeak gravely and too ſolidly of the ſex. I do take courage again, and pluck up a youthful reſolution; look in the peruſal of Hiſtory, and you may find as many fair and brave examples of virtue given by women, as there hath been by men. Look over the roll of them, and you may eaſily fill each of them into a ſufficient common-place; where many things put down as nobly done by men, it may be are either bruitiſh, heady, or paſſionate, whileſt in the women things appear more ſmooth and temperate; or if there be any think of paſſion or exorbitancy, it is but an addition of luſtre to the ſex,

as

as a bluſh, or glowing in the face ſets off their beauty.

Imagine or wiſh a Governour to be of good entertainment, affable, open of countenance, and ſuch a one that harbours no crooked or dark deſigns; where can you find ſuch a one but among women?

Beſides their natural ſweetneſs and innocency, their talk is commonly directed to ſuch things, as it may eaſily be inferred, that their heads are not troubled about making of wars, and deceiving the people, or enlarging of Empires, or founding of Tyrannies. And what can be wiſhed is in women: If it be a happineſs to a people to have a religious Governour, then all Philoſophy and experience teaches you, that the ſofteſt minds are moſt capable of theſe impreſsions; and that women are for the moſt part more violently hurried away by ſuch agitations then men are. How few men Prophets does this age afford us in compariſon of Propheteſſes? and ſome are but Aſtrologically read; the other by na-

ture and inſpiration qualified. Women are great followers of Prieſts alſo; (their *Genius* being ſet in beauty) (as you may read) in a book of Mr. *Heydons* lately publiſhed, and called the *Familiar Spirit*, (are Angels.) Now in that book is ſhewed the name of every mans *Genius*, or Angel, and how to converſe with it diſtinct from the body; and that it will ſpeak with an audible voice in a corporeal ſhape, &c.

If you wiſh for mercy in a Ruler, women are the tendereſt things on the earth, they have tears at command; and if tears be the effect of pity and compaſsion, and pity and compaſsion be the mother of virtue, muſt you not think that mercy rules moſt in them, and is the ſooneſt expected from them?

If you expect affection from them; have not women many times cut off their hair, to make ropes for Engines, and ſtrings for Bowes? have they not given up their Rings and Jewels to defray charges? have they not been con-

tent

rent to perish for their Husbands in their habitations? and what greater love of Country can be ſhewn? and how great would this be, if a woman looks upon her ſelf as the Mother of her Country? what tenderneſs would ſhe not have towards the people, her children? I could wiſh this noble ſex were reſtored to that right which nature hath beſtowed on it; and then we ſhould have all quiet and ſerene in Common-wealths: Courts would not be taken up with factions & underminings, but all would flow into pleaſure and liberty: inſtead of moulding of Armies, we ſhould be preparing of Masks; and inſtead of depreſſing of factions, we ſhould have balls and amorous appointments. So that men might follow their handy-crafts, Oxen might plow, Mill-horſes drive about the wheel, whilſt all this labour and ſweat ſhould ſerve but for the furtherance and eaſineſs of the Court: and no wars; for women being of tender conditions, and moſt part of ſedentary lives, would not engage in ſuch

rough employments proper onely for man, who is onely the beſt kind of ſavage; over whom they have alſo this priviledge, that they can bring forth the greateſt Conquerors, but man can onely deſtroy them.

Wine is ſtrong, and nothing but truth excels women. But *I* ſee a volly of objections coming on, ſuch as *I* fear not to ſtand againſt, but will march up to the head of this enemies Troop, and there *I* will charge him thorough, for ſpeaking ſo much againſt women. Indeed women ought to rule; and how many ſots, inconſtant, obſtinate, proud, talkative, cruel, naturals and changlings, by vertue of a ſucceſſion or conqueſt, by clubs and war-like ſtratagems, have mounted the Throne? And women cannot be worſe at worſt then ſuch men; and withal, women are more eaſie and ſupple to be guided by wiſe Counſellors; women are excellent creatures. Peace a little, and hear one of King *Darius* young men; read *Eſdras* 3. Chapter, and the 10. Verſe.

Thus

Thus paraphraſed by *Heydon.*

O Earthly men moſt vain, do not confine
Strength to the potent Monarch, nor to wine,
Nor to the multitude; 'gainſt their opinion,
Hath not the women over theſe dominion?
Women into the world them King have brought,
And all ſuch people as have Empire ſought
By Land or Sea, from the had being firſt,
Bred from their wombs, and on their ſoft knees nurſt:
Thoſe that did plant the Vine, and preſs the juice,
Before that they could taſt it to their uſe,
Had from them their conception: they ſpin, they weave
Garments for men, and they from them receive
Worſhip and honour; needful they are no doubt,

As being ſuch men cannot live without:
If he hath gather'd Silver, or got Gold,
Or found out ought that's precious to behold;
Doth he not bring it to his choice delight,
Her that is fair and precious in his ſights?
Leaves he not all his buſineſs and affair,
To gaze upon her eyes, play with her hair?
Is he not wholly hers? doth he not bring
Gold to her, Silver, and each precious thing?
Man leaves his Father, Mother, Country, all,
(What he eſteems moſt dear) to become thrall
In voluntary bondage, with his Wife
To lead a private and contented life;
Which life for her he hazardeth, and her
Forefather, Mother, Country, doth prefer: *There-*

Therefore by theſe you may perceive and know,
Women, to whom man doth ſuch ſervice owe,
Bear rule o're you. Do you not travel, ſweat,
And toyl, that of your labours they may eat?
Man takes his ſword, regardleſs of his weal,
And Mad-man like, goes forth to rob and ſteal:
He ſails the Seas, ſounds Rivers (nothing fears)
He meets a Lion, & his way he ſtears
Through darkneſs, and what purchaſe, ſpoyle or boot
Is got, he proſtrates at his Miſtriſs foot:
This ſhews his woman is to him more dear,
Then he that got, or ſhe that did him bear.
Some have run mad, ſome ſlaves to them have been,
Others have err'd and periſht in their ſin.

Do I not grant the King in power is great,
And that all Nations homage to his Seat?
Yet I have ſeen Apame *her armes twine*
About his neck, the Kings lov'd Concubine,
And daughter to the famous Bartacus,
I have beheld her oft-times uſe him thus;
From the Kings head to ſnatch the Royal Crown,
And ſmiling on him, put it on her own:
Then with her left hand on the cheek him ſmite,
Yet he hath gap'd, and laught, and took delight
To ſee himſelf ſo uſ'd: If ſhe but ſmil'd,
(As if the power of him were quite exil'd)
He laught on her; If angry, he was fain
To flatter her till ſhe was pleas'd again:

'Tis true O men, whom I appeal unto,
Are they not ſtrongeſt then who this can do?

And it is moſt true, that as women bring forth children into the world, as they multiply themſelves into theſe viſible and corporeal ſouls, and after they have brought them forth, are moſt tender and careful to bring them up; So it is moſt fitting, having all theſe pre-eminences and indulgences of nature, that when they were brought up, they ſhould alſo have the rule of them: for a Potter would think it hard meaſure, if after the pitcher were made, it ſhould flie in his face.

Advice

Advice to a Daughter.

IV.

Government.

Contract not the Common diſtemper incident to vulgar brains, who ſtill imagine more eaſe from ſome untried Government, then that they lye under; not having paſſed the firſt form of experience, where we may learn that Tyranny is no leſs natural to power then luſt to youth, &c.

1. I Anſwer; Theſe Rules of *Hypocritical Tyrants*, (I will ſet down) are fit to be known, that they may be avoided, and met withall, and not drawn into imitation.

The Policy of a Tyrant to hold up his State, is firſt to make ſhew of a good Governour, by obſerving a temper and Mediocrity in his Government, and whole courſe of life. To which

which end it is neceſſary, that this ſubtile Tyrant be a cunning Politician, and that he be taken ſo to be, for that it maketh him more to be feared and regarded, and is thought thereby not unworthy to govern others.

We may be aſſured, that there is no greater Index of Ambition, then an affectation of popularity, which appears in meek addreſſes to the people, wooing and familiar condeſcentions, bemoaning their ſufferings, commending a more vigorous ſenſe of them. And to make ſhew not of ſeverity but of Gravity, by ſeeming reverent, not terrible in his ſpeech, and geſture, and habit, and other demeanour, as extreme kindneſs and fawning, which is alwayes ſuſpicious, becauſe often fraudulent: remember the *Sileni*, that uſe to kill with hugs and embraces. I know and have obſerved, it is very uſuall for men to perſonate goodneſs, til they have accompliſhed their ends; And this, ſometimes by pretending to take care of the Common-wealth; and to that end, to ſeem loth to exact

Monethly

Monethly Aſſeſſements, and Exciſe of Beer and Ale, and other charges; and yet to make neceſſity of it, where none is, to that end to fancy Plots, and impriſon thoſe are of the better ſort amongſt a few ſilly fellowes, and make them partners in the deſign, which indeed may prove nothing; and to keep men in arms, that he may continue his exaction and Contribution ſo long as he liſt; and thereof to employ ſome in his publick ſervice, and the reſt to hoord up in his Treaſury; and ſometimes to give an account by open ſpeech, and publick writing, of the expence of ſuch Taxes and impoſitions as he hath received of the Republick, that he may ſeem to be a good husband, and frugal, and not a robber of the Common-wealth.

2. *Be not the pen or mouth of, &c.*

I anſwer; I have obſerved, a man born obſcurely, who as long as he was private and poor, excelled in a ſoft and tractable diſpoſition, but when by jugling he had obtained the government of *Arabia*, there was none more odious

odious for a cruel, covetous and barbarick tyranny; and I obſerved of *Sede Mahomet Alhayſe*, there was never a better ſervant and a worſe maſter.

And I know a good aim, much leſs a good pretence, cannot juſtifie a bad action, and therefore we ought to be as ſolicitous about the lawfulneſs of the means as about the goodneſs of the end. It is a Maxime in morality, that *bonum oritur ex integris*, and in Chriſtianity, that we muſt not do evil that good may come of it; and we may poſſibly reſcue our ſelves from future coſenage, if we examine the lawfulneſs of every circumſtance leading to the end propounded, before we are tickled and tranſported with the beauty of the pretence.

As to forbid feaſtings at the uſual times, and other meetings, which increaſe love, and give opportunity to confer together of publick matters, under pretence of ſparing coſt for better uſes: to that end the *Courfeu* belwas firſt ordained by *Willi.* the Conquerer, to give men warning to repair home at a certain houre.

3. *A*

3. *A multitude inflamed under a religious pretence, &c.*

Answer; To make schism or division under hand among his nobility, and betwixt the nobility and the people; and to set one rich man against another, that they combine not together, and that himself by hearing the griefs and complaints, may know the secrets of both parties, and so have matter against them, when he listeth to call them to an account.

4. *The example of Brutus, &c.*

I answer; *It* cannot be then easily imagined, of what singular importance the aspersing and blotting of a Prince is, to boyst up popular discontent to that height which is requisite for a rebellion: and here it must diligently be enquired, if there have not been such lapses as have galled the people; and though they be old sores and skin'd, yet they must be searched and refreshed, and exasperated with all the urging circumstances that come within the invention of scandal. *It* must be remembred if any persons of publick

publick note have ſuffered under the ſtretch of juſtice, whoſe crimes can by arteſt eloquence be extenuated, whoſe hard meaſure muſt be mentioned with tears, that ſo old Traytors may be propounded for new Martyrs: this hath been the ordinary method of ambitious and wicked powers, and it was ever the moſt compendious way of uſurpation, to diſſemble a ſtrong affection to the country, lamenting the vices of the Prince, and miſeries of the people; not with an intent to reſcue them from ſervitude, but to get ſuch a portion of favour as may lift us up to the ſame pitch of honour on their ſhoulders; which having obtained we tranſcendently abuſe, changing the rods of royalty into the ſcorpions of Anarchy, *Ariſtocracy*, or a free State.

5. *Before you fix, conſult all the objections, &c.*

I anſwer; It is the faſhion of fortunate Traytors to feed the people with ſhells and empty names: as if their bare aſſertion could demonſtrate

to

to us (againſt all experience) that tis freedome to be ſlaves to *quondam peaſants*, and ſlavery to be ſubjects to a true and natural *Prince*; and therefore if the Prince be ſevere, he gives them *Nero's* brand, a man kneaded up of dirt and blood; if he be of parts and contrivance, he calls it pernicious ingenuity; if he be mild and favourable to tender conſciences, he declaimes againſt his toleration; if he urge uniformity and decency in divine ſervice, he rails at his ſuperſtition. And becauſe there is no ſuch equilibrious vertue, but has ſome flexure to one of the extremes.

But if the Prince hath by carriage of extraordinary innocence vindicated himſelf from obloquy (which ſhall ſcarce be, if ſmall faults be rightly improved) then *Machiavels* advice muſt be followed, to calumniare ſtoutly, till the people have entertained ſomething to his pre udice: it is a figure in Politicks to make every infirmity a fault, and every fault a crime; and if the people be diſpos'd to alteration, theſe

theſe muſt firſt be urged againſt a *Monarch* to depoſe him, which is commendable, if you can dreſs him up like a *Tyrant*; as you may find it juſtified by an honeſt Scot: who complains that there are not ſome glorious rewards appointed for *Tyrannicides, &c.* The Grecians gave divine Honours and great gifts to thoſe that kill'd Tyrants.

6. *Submit quietly to any power, providence, &c.*

I anſwer; It is wiſdome ſo to do: and for my part, I will obey my ſuperiors without compulſion. I know the power of authority by woeful experience to be very ſtrong in other countries, and able to conquer the Saints, and to convert innocency into faults; and he that peruſes hiſtory ſhall find that there hath been no innovation ſo groſs, no rebellion ſo hideous, but hath had ſome Eccleſiaſtical fomenters; for ſuch as want worth enough of their own, to reach preferment in a regular way, are moſt apt to envy the juſt honours of better men, and deſpai-

ring to obtain their end by learning and piety, they aſpire to it by the crooked means of faction and ſchiſm: nor are theſe deſpicable inſtruments to the *Politician*, for the ſharpeſt for the ſharpeſt ſword in his army cannot vie ſervices with a ſubtil quil; you may ſee his buſineſs in writing, preaching and diſputing, that ſo his tongue is a ſheild to his patrons opinion, and a ſword to his adverſaries.

The *Jeſuit* reckons it in the number of his merits, if he may by any ſiniſter waies ruffle and diſorder *heretical kingdomes*, (ſo he calls them) encourage weak and unſtable minds to ſlight magiſtracy, irritate diviſions, tumults, rebellions, abſolve from *oaths*, and all ſacred ties; ſo that it is hard to find any tragical Scene, or bloody Theatre, into which the Jeſuit hath not intruded and been buſie, contributing in a very high meaſure to evey fanatick inſolence, juſtifying the old *Pope Joan*, the picture of the whore of *Babylon*: theſe are the firebrands of *Europe*, the forge and bellows of ſedition, infernal

nal Emiſſaries, the Peſts of the age, men that live as if huge ſins would merit heaven by an *Antiperiſtaſis.*

7. *If authority exact an acknowledgement, &c.*

I anſwer; Submit, and obſerve, that there is no nation without ſome turbulent ſpirits of its own, the diſhonour of the gown and Pulpit, the ſhame, and ſometimes the ruine of their country; you would think they had their text from a Gazet, becauſe you hear ſo much of a Coranto in the application; that theſe may be fit implements for the Governour: there are theſe requiſite qualifications, there muſt be a principall gift of wreſting the Scripture, vexing and urging the holy Text, conſtraining it to patronize the deſign: the great Apoſtle expreſſes this in three very emphatical termes, 1. the cogging the Die, making the word of God ſpeak what they liſt, 2. Crafty applications and expoſitions of it, 3. All the methods and arts of cozenage, guilding and varniſhing rotten doctrines; and this muſt

be done in publick Pulpits, vomiting out flames and ſpirit of ſulphur from that ſacred Pegma, where he ſhould deliver none but mild and ſoft, that is, Evangelical Embaſſages.

8. *He that ſuffers his conſcience to miſlead, &c.*

I anſwer; *It* is pity the (*crafty upſtart*) that will ſay to his brother, *it is a ſin to be honeſt*, ſhould have liberty to go in private, and preach in Parlours and meeting-houſes, where he is liſtned to as an Oracle: and here commonly he is more Enthuſiaſt then Scripturiſt, and his Auditors believe his dreams to be as Canonical as the *Revelation*; like thoſe Mr. *Heydon* ſpeaks of, *their dreams are all new lights*; or thoſe this learned Gentleman chides, when he tells them that every whimſey is not propheſie.

This ſubtile upſtart that lately dropt from the gallow-tree into Styx, and turned a Soland Gooſe, ought to be of ſome abilities in diſputing; and what he wants in Logick, he muſt ſupply in garrulity and babling, for whatſoever he

he affirms, the intereſt he hath in his ſeduc'd hearers, improves into a Syllogiſm: you ask after his Topicks, he has his Arguments from *Gregory*, but not the Saint, if after his weapons, he carries the name of Chriſt in the van of Rebellion and Robbery; and the wound he makes is faction: thoſe conſciences which will not ſurrender to his Parley, his maſter takes by ſtorm: And thus he abuſes Chriſt, by pretending his favour to unwarrantable actions, he abuſes his Prince, by alienating the affection and allegiance of his ſubjects; he abuſes the Church by ſhattering it into rents and ſchiſms, wounding it with a feather from its own wing, ſnatching a coal from the Altar, to fire both Church and State; and laſtly, he abuſes himſelf; for when the political Sophiſter hath made his beſt uſe of his ſeditious ſpirit, he leaves him to his own wild diſtempers, having directed his own thoughts to another goal.

9. *Oſtentation of birth at no time decent, &c.*

I answer; To keep the conquered quiet and peaceable, and well affected so much as may be, by promises of titles of honour, the people may seem by being conquered, to have gotten a *Protector*, rather then a Tyrant; for the *Common people*, if they enjoy Peace, and be not distracted nor drawn from their business, nor exacted upon beyond measure, are easily contained under obedience; yet notwithstanding they are to be disused from the practise of Arms, and other exercises which increase courage, and be weakned of Armour, that they have neither spirit nor will to rebel.

10. *Despise none not for meanness of blood, &c.*

I answer; Defame not any woman publickly or privately to another, though you know her to be evil; for those that are faulty cannot endure to be taxed, but will seek to be avenged of you; and those that are not guilty cannot endure unjust reproach: and as there is nothing more shameful and dishonest, then to do wrong, so truth

it ſelf cutteth his throat that carrieth her publickly in every place, and deſpiſeth the condition of another. Remember the Divine ſaying, *He that keepeth his mouth, keepeth his life*: do therefore right to all men where it may profit them, you ſhall thereby get much love; and forbear to ſpeak evil things of men, though it be true, and thereby you ſhall avoid malice and revenge.

11. *It cannot be looked upon as an Act of prudence to do more for another, &c.*

I anſwer; Obligation to Governours: There is no argument more popular then ſucceſs in government, becauſe the bulk of men is not able to diſtinguiſh the permiſſion of God from his approbation: And although it be in it ſelf fallacious and feeble, yet the miſery of the conquered denies them the opportunity to diſpute it; for the oppoſition of the ſword will never be confuted by the bare fiſt of Logick; nor doth the victor commonly permit any ventilation of his dicta-

tates; for when the body is a ſlave why ſhould the reaſon be free? A ſouldier in *Lybia* wondred any would be ſo importunate to preach Laws and moral reaſons to men with ſwords by their ſides, as if arms knew not how to deſcend to rational inquiries, but were enough juſtified by an odd kind of neceſſity of their own creating, that all Laws are engraven on the hilt of a victorious ſword, to whoſe *Mandamus* all other Statutes muſt ſubmit.

12. *No government can be ſafely engaged by a ſingle perſon, &c.*

I anſwer; If he gratifie his courtiers and attendants in that ſort, and by ſuch means as that he may ſeem not to pleaſure them with the hurt and injury of his people, as with Monopolies, &c. I have often wondred with my ſelf, what ſhould move governours to print juſtifications of themſelves, and aſſertions of their proceedings, which I ſuppoſe never made an underſtanding man a convert, nor met with a cordial recepeion in any, unleſs the abuſe of a few poor ſhallow believers, be thought a triumph worth their pains

pains: *I* have ſometimes thought, they do by theſe papers pleaſe themſelves in their abilities to delude, and ſo gratifie their authority over the nobleſt part of man, by denying the liberty of the thought, and ſubduing the power of the ſoul to an impliçit coherence with their own magiſterial opinions.

But the Governour of the Turks, that *Politician* we muſt force our pen towards, by quoting the ſucceſs of his undertakings, beſides the plauſiblene ſs and inſinuating nature of the propoſition it ſelf, hath the advantage of power to make us believe him, or any other ſuch like governour that contrives theſe deſignes. Nor is this bait laid by him, or any other *I* point not at contemptible; many of parts and prudence, yea and of Religion, have been ſtagger'd by it: ſome queſtion whether he deſerved the brand of Atheiſm, conſidering the wild conceits they then had of their Gods; or differed from the common Creed, crying out, O how the Gods favour Sacriledges! When he had a merry gale after a ſacrilegious attempt, the like

like ſaid *Dionyſius*; the beſt of the Greek Hiſtorians calls the victory, the juſt Arbitreſs of the cauſe; ſo did the Roman alſo. So hard it is to perſwade meer reaſon, that virtue may be unfortunate, and vice happy; and ſome adore the fortunate, and deſpiſe the conquered.

13. *A reconciled enemy is not ſafely to be truſted, yet if any, &c.*

I anſwer; You muſt never truſt any friend or ſervant with any matter that may endanger your eſtate: and of this you muſt take an eſpecial care, for elſe you will make your ſelf a ſlave to him that you truſt, and leave your ſelf alwayes to his mercy; and be ſure of this, you ſhall never find a friend in your young years, whoſe condition and qualities will pleaſe you after you come to more diſcretion and judgement; and then all you give is loſt, and all wherein you ſhall teach ſuch a one will be diſcovered: ſuch therefore as are inferious will follow you, but to eat you out, and when you leave to feed them, they will hate you; and ſuch kind of men, if you preſerve your eſtate,

eſtate, will alwayes be had: and if your friends be of better quality then your ſelf, you may be ſure of two things; The firſt, that they will be more careſull to keep your counſel, becauſe they have more to loſe then you have. The ſecond, they will eſteem you for your ſelf, and not for that which you do poſſeſs: but if you be ſubject to any great vanity or ill, from which I hope God will bleſs you and all other, then therein truſt no man, for every mans folly ought to be his greateſt ſecret.

14. *Grant if ever a courteſie at firſt asking: for, &c.*

I anſwer, nothing does more become a wiſe man, then to make choiſe of friends, and adviſed in courteſies; for by theſe you ſhall be judged what you are: let them therefore be wiſe and virtuous, and none of thoſe that follow you for gain; but make election rather of your betters then your inferiours, ſhunning alwayes ſuch as are poor and needy; for if you grant twenty courteſies, and give as many gifts, and refuſe to do the ſame but once,

once, all that you have done will be loſt; and ſuch men will become your mortal enemies.

15. *Be not nice in aſſiſting with the advantages of nature, &c.*

I anſwer you friendly where you do not abuſe Ladies and Gentlewomen, and in milde termes. There is ſome of this leaven in the judgement of moſt, notwithſtanding thoſe brighter diſcoveries in the Noon of Chriſtianity we live under. A Bible throughly obſerved, would expound to us much of the riddle and dark paſſages of providence: we are ſo ſhort ſighted, that we cannot ſee beyond time without the Rules of *Aſtrology*. We value men and things by their temporal proſperities, & tranſient glories; whereas, if we put eternity into the other ſcale, it would much out-poiſe that worldly luſtre that ſo much abuſes our eyes, and cozens our underſtandings. I find it not in holy Writ, that God hath inſeparably annexed goodneſs and greatneſs, juſtice and victory: he hath ſecured his ſervants of the felici-

licity of a better life, but not of this; Chriſts Kingdom is not here, our happineſs was not of this world: nor doth my Bible ſhew me any warrant for appeal to Heaven for the deciſion of this or that intricacy, by beſtowing ſucceſs upon this party, or that cauſe, according to its righteouſneſs and due merit: there is a vaſt difference betwixt ἀτύχημα and ἀδίκημα, even in Scripture conſtruction. The great Turk may juſtly exult and prune himſelf in diſcourſes of this nature, if they be once admitted and owned by Chriſtians. And I ſhall forbear any longer to think *Mahomet* an *Impoſtor*, and muſt receive the Alcaron for Goſpel, if I ſhall be convinced that temporal happineſs and triumph are a true Index of divine Favour. Our Religion hath ſomething more to invite our cloſure with it; it propoſes a conveniency on earth, like *Heydons* book of *The way to bliſs*; but the Crowns and garlands are reſerved for Heaven, as *bliſs* is. The money-god in *Plato* pretends a command from Jupi-

Jupiter, to distribute as great a largess to the wicked as to the good; because, if vertue should once impropriate riches, that fair Goddess would be more wooed for her dowry, then for native beauty. So if Religion were attended with those outward allurements that most take the senses, we should be apt to follow Christ for the loaves, and overlook the spiritual charms, and more noble ends of Christianity. The Heathens could say, happy privacy is a thing of unhappy prehidency: fortunate sins may prove dangerous temptations; but to say, that God doth signally attest the actions of such a person, or the justice of such a cause, by permitting it to prosper, and taper up in the world, is such a deceit as deserves our serious abhorrency.

16. *'Tis not dutiful nor safe, &c.*

I answer; Princes must take care they be not made fools by flatterers; for even the wisest men are abused by these: know therefore, that flatterers are the worst kind of Traitors for they will strengthen your imperfections, encourage

courage you in all evils, correct you in nothing, but ſo ſhadow and paint all your vices and follies, as you ſhall never by their will know evil from good, or vice from virtue. And becauſe all men are apt to flatter themſelves, to entertain the additions of other mens praiſes is moſt perillous: do not therefore praiſe your ſelf, except you will be counted a vain-glorious fool; neither take delight in the praiſes of other men, except you deſerve it; and receive it from ſuch as are worthy and honeſt, and will withall warn you of your faults.

17. *It is not ſafe for a Secretary to mend the Copy his Maſter hath ſet him, &c.*

I anſwer; He may if his Maſter be a wiſe man, and delights not in flatterers, for they have never any virtue, they are over-baſe, creeping, cowardly perſons. A Secretary that is a fool, will love a flatterer, and hate a plain honeſt man; A flatterer is ſaid to be a beaſt that biteth ſmiling: *David* deſired God to cut out the tongue of a flatterer: but it is hard to know them from friends,

ſo

ſo are they obſequious and full of proteſtations; for as a wolfe reſembles a dog, ſo doth a flatterer a friend: a flatterer is compared to an Ape, who becauſe he cannot defend the houſe like a dog, labour as an ox, or bear burdens as an horſe, doth therefore yet play tricks and provoke laughter. A Secretary may be ſure, and ſo may you, that he that will in private tell you your faults, is your friend, for he adventures your miſlike, and doth hazard your hatred: for there are few men that can endure it, every man for the moſt part delighting in ſelf-praiſe, which is one of the moſt univerſal follies which bewitcheth mankind.

18. *Write not the faults of perſons near the throne, &c.*

I anſwer; Do not accuſe any man of any crime, if it be not to ſave yourſelf, your Prince, your country; for there is nothing more diſhonourable (next to treaſon it ſelf) then to be an accuſer. Notwithſtanding, I would not have you for any reſpect loſe your reputation, or endure publick diſgrace; for

for better it were not to live, then to live a coward. I hate a coward: if the offence proceed not from your ſelf; if it do, it ſhall be better to compound it on good terms then to hazard your ſelf, for if you overcome, you are under the cruelty of the law; if you are overcome, you are dead or diſhonour'd: if you therefore contend or diſcourſe in argument, let it be with wiſe and ſober men, of whom you may learn by ſober reaſoning; and not with ignorant perſons, for you ſhall thereby inſtruct thoſe that wil not thank you, and utter what they have learned from you, for their own. But if a man know more then other men let him utter it when it may do him honour, and not in aſſemblies of ignorant and common perſons.

19 *That it is not unlawful to ſerve beer, office or arms, &c.*

I anſwer; This is like *Guſman* the tattered Spaniard; and I paſs it over as not worth looking on, and go to the next Paragraph.

20 *Court him alwaies you hope one day to make, &c.*

I anſwer; The fancies of men change, and he that loves to day hateth to morrow: let reaſon therefore, *Don Guzman*, be your ſchool-miſtris, which ever will guide you aright.

21. *Tis a natural guard, &c.*

I anſwer; A governour will make friends, and knows how to improve any popular guſt he raiſed, becauſe ſuch a ſtorm is his ſeed-time; and the Dutchmen boaſt they can ſaile with all winds: the aſpiring man obſerves the quarter whence the faireſt gales of preferment blow, and tacks about ſhip, turning his helme to fill the ſails of his ambition; nor can the compaſs point more varieties of windes then his dexterous ſoul hath changes and garbes, and ſuitable compliances.

What the Orator calls his top and perfection, to make happy application to the ſeveral humors and *Genius* of all ſorts of men, qualifying his addreſs with what he knows will moſt charm a friend he treats, that the Governour does, not onely with his lips, but life

you

you may find all those figures and tropes digested into his actions, and made practical, that are in the other onely vocal. He remembers that of an Almanack-maker, who having now successfully gained, and written amiable predictions in flattery of three Princes, and still in the same aspect of favour, unshaken with the vicissitudes he had run through: being by my self asked by what means he preserved his fortune, he replyed, he was made of the pliant willow, not of the stubborn oke, alwaies of the prevailing religion, and a zealous professor: this easiness and bending is of absolute necessity; for if the same temper which insinuated in violent times were retained in a composed and setled government, it would be altogether distasteful; and so on the contrary.

22. *Mingle not your interest, &c.*

I answer; Amongst all other things of the world, take care of your estate, which you shall ever preserve, if you observe three things; first, that you

know what you have, what every thing is worth that you have, and to ſee that you are not waſted by your ſervants and officers. The ſecond is, that you never ſpend any thing before you have it, for borrowing is the canker and death of every mans eſtate. The third is, that you ſuffer your ſelf not to be wounded for others mens faults, and ſcourged for others mens offences, which is, to be ſurety for another; for thereby millions of men have been beggered and deſtroyed, paying the reckoning of others mens riot, & the charge of other mens folly and prodigality.

23. *Let nothing unjuſtifiable, &c.*

I anſwer; If religion be in faſhion, you can ſcarcely diſtinguiſh this man from a ſaint; he does not onely reverence the holy Miniſters, but if need be, he can preach himſelf. if cunctation prevails, he acts L. if the buckler muſt be changed for a ſword, he perſonates the Prince of *Conde*: if mildneſs be uſeful, *Charles Stuart called King of Scots, is not more a lamb then he.* If ſeverities

verities are requiſite, *Ruperts* butcheries are ſanctities, compared with his: as *Cyclope Euripides*, ſhifted diſpoſition as he altered place, (being voluptuous and jovial in *Ionia*, frugal and retired in *Lacedæmon*) ſo he proportions himſelf to time, place, perſon, religion, with ſuch a plauſibleneſs, as if he had been born onely to ſerve that opinion which he harboured but as a gueſt, whilſt it continued in ſway, having a room in his heart; if occaſion be, to lodge the contrary, and to crie it up with as much ardour as he once uſed to extol the former; and thus like a ſubtile *Protens* he aſſumes that ſhape that is moſt in grace, and of moſt profitable conducement to his ends; he abounds in a voluble wit, and like a changeling more turning then a potters wheel.

He hath this advantage of the Chamelion, that he can aſſume whiteneſs, for *I* find him often wearing the veſt of innocency, to conceal the uglineſs and blackneſs of his attempts in his *Advice to a ſon.*

24. *Avoyd the folly of Acteon, &c.*

I answer; A Princes secrets ought to be kept, and if he be a good governour, he is inviolably constant to his principles of vertue and religious prudence; his ends are noble; and the means he uses innocent; he hath a single eye on the publick good; and if the ship of the State must carry, he had rather perish in the wreck, then preserve himself uppon the planke of an inglorious subterfuge: his worth hath led him to the helme, the rudder is an honest and vigorous wisdome, the star he looks to for direction is in Heaven, and the port he aims at is the joynt welfare of Prince and people.

This constancy is that solid rock upon which the wise *Venetian* hath built its long-liv'd Republick, so that it is probable the maiden Queen borrowed her Motto of *Semper eadem* from this maiden Common-wealth.

It is true, something is to be conceded to the place and time, and person of a Prince; and *I* grant that there are many innocent compliances, *Heydons Basilica*

Baſilica chymica is obſervable, there may be a bending without a crookedneſs, we may *circumire*, & yet not *aberrare*; *Paul* became a Jew that he might gain the Jews, but he did not become a ſinner that he might gain ſinners; he was made all things to all men, but he was not made ſin to any, that is, his condeſcenſions were ſuch as did well conſiſt with his Chriſtian integrity.

Greatneſs and honours and riches, and ſcepters, thoſe glorious temptations that ſo much enamour the doting world, are too poor ſhrines for ſuch a ſacrifice as conſcience, which the Governour hath ſo much abuſed by an inveterate neglect, that it is become menſtruous, Ephemerals.

25. *Providence or a ſeverer deſtiny hath, &c.*

I anſwer; When the choice of the affection dies, a general lamentation follows; for we ſeldome find any without a peculiar delight in ſome peculiar thing, though various as their fancies lead them: honour, war, learning, muſick, do all find their ſeveral votaries,

who alſo if they fail in their ſouls wiſhes mourn immoderately.

26 *Afflict not your ſelf to ſee, &c.*

I anſwer; The time is come about whereof *Diogenes* propheſied, when he gave the reaſon why he would be buried groveling, we have made earths bottom powerful to the lofty skies: gold that lay buried in the buttock of the world is now made the head and ruler of the people, putting all under it; we have made it extenſive as the Spaniſh ambition, and in the mean, have undeſervedly put worth below it. Worth without wealth, is like an able ſervant out of employment, he is fit for all buſineſſes, but wants wherewith to put himſelf into any: he hath good materials for a foundation, but miſſeth wherewith to rear the walls of his fame. For though indeed riches cannot make a man worthy, they can ſhew him to the world when he is ſo; but when we think him wiſe, we appear to be content to be miſled with the multitude. To the rich *I* confeſs we owe ſomething, but to the wiſe man

man moſt: To this for himſelf, and his innate worthineſs; to the other as being cauſually happy, in things that of themſelves are bleſſings, but never ſo much, as to make virtue mercenary or a flatterer of vice: worth without wealth beſides the native nobleneſs, has this in it, that it may be the way of getting the wealth which is wanting; but as for wealth without worth, I count it nothing but a Rich Saddle for the State to ride an Aſs withall.

27. *One may attain to a higher degree, &c.*

I anſwer; If his conſcience will ſuffer him to ſwear to thoſe ſubtile ſnares the Governour layes in ſuch an oath, as may furniſh with a ſenſe obliging to the deſign, he may be preferred.

But it appears by ſad experience, that in propounding of oaths, requiring promiſes, and other ſolemnities, there have been multitudes induced to bind themſelves upon ſome ſecret, looſe, and mental reſervation, which they

they have fram'd to themſelves as a ſalvo in caſe of breach; ſo apt we are in affairs of greateſt importance, to adviſe more with corrupt wit then ſound conſcience: in the catalogue of ſelf deluſion, you may poſſibly find theſe.

We are ready to interpret the words too kindly, eſpecially if they be ambiguous; and it is hard to finde terms ſo poſitive, but that they may be eluded indeed, or ſeem to us to be ſo, if we be diſpoſed.

Some are invited to illicit promiſes *qua* illicit, becauſe they know them to be invalid.

Some are frighted into theſe bonds by threats, and loſſes, and temporal concernments, with the expence of the value of a cellar of Beer; in a Scarlet cloak, and a good ſuit of cloth lined with knavery; ſome with a Dicker of Leather, and a good pair of boots, ſet up on the higheſt ſize of hypocriſie and deceit, to ſtep into preferment; and then they pleaſe themſelves

ſelves that they ſwear by dureſs, and ſo are diſingaged; ſome are oath-proof, *I* mean there are ſuch ſear-ſcul'd men, as will ſwear *pro* and *con*.

Some have learned from the Civilian *Cleveland*, and others of them, that though he ſwear to a thing not materially unlawful, yet if it impedes a greater moral good, it becomes void.

Some take liberty to ſwear, becauſe they judge the perſon to whom they ſwear incapable of an oath; as *Philalethomus* defends the breach of an oath to a thief, from perjury: and this ſcribler of the *Advice to a Son*, to a Tyrant to violate his faith is an honeſt perjury: the firſt ſort of theſe falls moſt porperly under the notice and practice of a crafty Governour, though he may alſo uſe the laſt, but at different times.

28. *Though Law periſh, &c.*

I anſwer; *It* is not difficult for him to caſt his deſire into ſuch ſoft glib expreſſions as will down with moſt; yea, with many that would abſolutely diſavow the ſame in rough language; if he

he be unskill'd in this black Art, I commend him to the Pedagogy of the *Delphick* devil.

29. *Though I hope I have now reason, &c.*

I answer; *In* employments, there is this same method through all the world, in general. All things come to their height by degrees, there they stay the least of time in a prosperous profession, then they decline as they rose; onely mischief being more importunate, ruines their profession at once, what hath been long a rearing.

30 *Avoid in your pleadings, &c.*

I answer; Amongst all other professions, chuse that which your Genius is fittest for, as the learned Astrologer will tell you: the Law *I* would have have you well read in, but not to know the smart of it; the practise of it is so gilded with gold, that you may swallow a cause, and forget who may be purged of all their goods and Chattels, Lands and Tenements, by your potions, or neglects. Therefore take heed how you delay any man for lucre or gain,

gain, or how you manage a bad cauſe for your Client: money I know is apt to bail a rich man, when the honeſt poor man ſuffers, becauſe he has no Acres to be his hoſtage. Be not made the Aſs to carry the burdens of other men; if your friend deſire you to be his ſurety, give him a part of what you have to ſpare, if he preſs you farther, he is not your friend at all, for friendſhip rather chuſeth harm to it ſelf then offereth it: if you be bound for a ſtranger you are a fool, if for a Merchant, you put your eſtate to ſwim; if for a Churchman he hath no inheritance; if for a Lawyer, he will find an evaſion by a ſyllable or a word, to abuſe you; if for a poor man, you muſt pay it your ſelf; if for a rich man, it need not; therefore from the Law Suretiſhip and defamation bleſs your ſelf.

31. *At a conference, &c.*

I anſwer; Every unbridled tongue in the end ſhall find it ſelf unfortunate; for in all that ever *I* obſerved in the courſe of worldly things, I ever found that

that mens fortunes are oftner made by their tongues then by their virtues, and more mens fortunes overthrown thereby also, then by their vices.

32. *If you be to vote in any publick, &c.*

I answer; The mouth of a wise man is in his heart, the heart of a fool is in his mouth, because what he knoweth or thinketh he uttereth; and by your words men will judge you: such as your words are, such will your affections be esteemed, and such will your deeds as your affections, and such your life as your deeds: Therefore be advised in debates what you discourse of, what you maintain, whether touching Religion, State, or vanity: for if you erre in the first, you shall be counted profane, if in the second, dangerous in the third, indiscreet and foolish.

33. *As excellent Painters were not wont to fix upon a single beauty, &c.*

I answer; If you imitate greatness according to these directions, rather then goodness advised by my self, it is most certain, there is no other rule of se-

ſecurity and eſtabliſhment to a perſon that hath raviſhed greatneſs, and acquired violent oaths: for uſurpation hath onely theſe two pillars, its own Arms and Militia, and publick oaths and acknowledgement; and it is ſcarce worth querie, whether, when the groſs of a Nation is thus bound, the oath be not as valid, and the conſcience as much concerned, as if it had been ſworn to a lawful Prince. It is reaſonable, that an uſurping power cannot upon any prudent perſwaſion, have the ſame confidence in the love of the people that a juſt hath; nor is the following Government inticing to imitation; for never any Kingdom badly acquired was well adminiſtred. The ſame with *Doctor Culpeper*, where one objecting the vices of Princes, receives this anſwer; Therefore they were not natural Princes, but violent uſurpers, & ſo beholding more to fear then love of their ſubjects. And therefore if the Governour by imitation of the bleſſed means forementioned, can gain a Superiority, there is no truſting to thoſe in-

ingenious guards, his own good, and the love of others. His best defence is awe, and fear, and scaffold, and gibbet, &c. for he that hath no voluntary room in the hearts of his people, must use all means to gain a coercive.

34. *Before I came to have leisure, &c.*

I answer; Princes frailties and promises are like other mens, and may be put into the same bottomless bag which Poets say *Jupiter* made for lovers asseverations. Their words are as good as their oaths, for they are both trifles: children are to be cozened with rattles, and men with golden words from a Princes mouth.

35. *He that seeks perfection on earth, &c.*

I answer; Nature and Religion conjoyned beget fear and love together, admiration, reverence: and these are so rare for qualification, that they beget long life, health, youth, riches, wisdom and vertue. And these are most necessary to perfection, as you read in *Heydons way to bliss.*

36. *Those*

36. Thoſe that impute their good, &c.

I anſwer; God will teach you to know you are not wiſe enough to chuſe for your ſelf; and therefore will lead you to a dependency on him, wherein he does like *Charles Stuart*, who feeds not the expectation of Favourites that are apt to preſume, but often croſſes them in their hopes and fears; thereby to tye them faſter in their duty and reverence, to his hand that giveth: and certainly you ſhall find this infallible; though God gives not your deſires, yet he alwayes imparts to your profit. How infinitely would you intangle your ſelf, if you could ſit down and obtain your wiſhes? do you not often wiſh that, which you after ſee would be your confuſion? and is not this, becauſe you ignorantly follow the fleſh, the body, and the blinded appetite, which look to nothing but the ſhell and outſide; whereas God reſpecteth the ſoul, and diſtributeth his favour for the good of that, and his glory. God ſees and knows your

heart, and things to come in certainty; you, but onely by *Aſtrology*; which doth often fail of predicting truth, or happily by *A Roſacrucian*, who ſometimes to my knowledge loſes himſelf in the clouds of the worlds occaſions: and no man would be more miſarble, then he that ſhould cull out his own wayes; what a ſpecious ſhew carried *Midas* his wiſh with it, and how it paid him with ruine at laſt? ſurely God will work alone, and man muſt not be of his counſel: nothing puts deſtruction on him ſooner, then when he preſumes to part the Empire with God. If you can be patient, God will be profitable; but the time and means you muſt leave to him, not challenge to your ſelf: neither muſt your own endeavours wholly be laid in the couch to lave. The moral of the tale is a kind of an inſtructive Satyre, when the Carter prayed in vain to *Iupiter*, becauſe he did not put his ſhoulder to the wheel: do your part with induſtry, and let God point the event. *I* have ſeen matters fall out ſo unexpected; neither

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Aſtrologer nor *Roſacrucian* could give any ſucceſſeful judgement of them; which have tutoured me in all affairs, neither to diſpair nor to preſume: not to deſpair, for God can help me; not to preſume, for God can croſs you. It is ſaid of *Marius*, that one day made him Emperor, the next ſaw him rule, the third, he was ſlain of the Souldiers: never deſpair, becauſe you have a a God; never preſume, becauſe you are a man.

37. *As I would have you primarily intend, &c.*

I anſwer; A Magiſtrate or a Prince that would eſtabliſh a troubled Government, muſt firſt vanquiſh all his foes; factious heads muſt be higher by a pole then their bodies; for how will the folds be quiet, while yet among them there be ſome wolves? He that would rule over many, muſt fight with many, and conquer, and be ſure either to cut off thoſe that raiſe up tumults, or by a majeſtick awe, to keep them in a ſtrict ſubjection: ſlackneſs and connivence are the ruines of unſetled King-

doms, your paſsions and affections are the chief diſturbers of your civil State. What peace can you expect within you, while theſe rebels reſt unovercome? If they get a head your Kingdome is divided, ſo it cannot ſtand. Separations are the wounds of a Crown, whereby neglected, it will bleed to death: then you muſt ſtrive to ſubdue; if you cut them not off, you muſt yet reſtrain them. 'Tis no cruelty to deny a Traitor liberty, you muſt have them be your Subjects, not your Prince; they muſt ſerve you, and you muſt ſway them. If it cannot be without much ſtriving, you muſt be be content with a hard combat, that you may have a happy reign; 'tis better you endure a ſhort skirmiſh, then a long ſiege, having once won the field you muſt keep it.

38. *The like may be imagined of men, &c.*

I anſwer; *In* all Nations two things are cauſe of a common proſperity, good Government, and good obedience; a good Magiſtrate over a perverſe

verſe people is a ſound head on a ſurfeited body; a good Common-wealth and a Ruler, is a healthful body with a head-aching, either are occaſions of ruines, both ſound preſervatives. A good Governour is a skilful Ship-maſter, that takes the ſhorteſt way, and the ſafeſt courſe, and continually ſo ſteers, as the rocks and ſhelves which might ſhipwrack the State, be avoided, and the voyage ever made with the ſtrongeſt ſpeed, beſt profit, moſt eaſe: but a wicked Magiſtrate is a wolfe made leader of the fold, that both ſatiates his cruelty, and betrays them to dangers; to whom, if you add but ignorance, you may without *Aſtrology*, propheſie or predict deſtruction: *The Iudges inſufficiency is the Innocents calamity.* 'Tis an huge advantage that man hath in a credulous world, that can eaſily ſay and ſwear to any thing; and yet withal, ſo palliate his falſifications and perjuries, as to hide them from the conuſance of moſt. The Ruler muſt be furniſhed with handſome refuges; if he be wiſe

and Tyrannous, that may ſeemingly heal miſcarriages this way, he need not ſpend much time in inquiry after ſuch helps; theſe declining ages will abundantly furniſh his invention: but if the Common-wealth be obedient, and the Ruler worthy, how durable is their felicity and joy!

39. *Another error may happen, &c.*

I anſwer; That City is ſafe, whoſe Citizens are obedient to the Magiſtrates, and the Magiſtrates to the Laws. What made the Major *Scipio* ſo victorious, but his wiſdom in directing, and his Souldiers willingneſs in obeying, when he could ſhew his Troops, and ſay, You ſee not a man among all theſe, but will if, I command him, from a Turret throw himſelf into the Sea? As it is in the larger world, ſo it is in the little world of man; none if they ſerve the true Prince: but have a Governour completely perfect: criticiſm it ſelf cannot find in God to cavil at; he is both juſt and merciful, in the concrete and the abſtract, he is both

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of them, who can tax him with either cruelty or partiality? Though your obedience cannot answer his perfection, yet endeavour it: If Christ be not your King to govern, he will neither be your Prophet to forewarn, nor your Priest to expiate: if you cannot come near it in effect, as being impossible, you must in desire, as being convenient: so though less, yet if sincere, you know he will accept it, not as meritorious, but respecting his promise.

40. *Neither can the, &c.*

I answer; Let Christ be your King, Prophet and Priest; and as for the world, *I* know it too well to perswade you to dive into the practices thereof: rather stand upon your own guard against all that tempt you thereunto, or may practice upon you in your conscience, your reputation or your purse, resolve that no man is wise or safe, but he that is honest.

Serve God, let him be the Author of all your actions, commend all your endeavours to him, that must either wither or prosper them; please him

with prayer, leſt if he frown, he confound all your fortunes and labours like drops of rain on the ſandy ground: let my experienced advice ſink deep into your heart. So God direct you in all his wayes, and fill your heart with his grace.

Advice

Advice to a Daughter.

V.

Religion.

1. *Read the Book of God with reverence, and in things doubtful take fixtion from the Authority of the Church, which cannot be arraigned of a damnable error, without queſtioning that truth which hath proclaimed her proof againſt the gates of hell, &c.*

I Anſwer; God hath left three books to the world in, each of which he may eaſily be found; the Book of the creatures, the Book of conſcience, and his written Word: The firſt ſhews his Omnipotency, the ſecond his juſtice, the third his mercy and goodneſs; ſo though there be none of them ſo barren of the rudiments of knowledge, but is ſufficient to leave all without excuſe, and apologies: yet

yet in them all, you find all the good that ever either the heathen, or the Chriſtian hath publiſhed abroad: in the firſt is all natural Philoſophy: in the ſecond all moral Phyloſophy: in the third all true Divinity, to thoſe admirable pillars of all humane learning, the Philoſophers God ſhewed himſelf in his Omnipotency and juſtice, but ſeemed as it were to conceal his mercy; to Chriſtians he ſhines in that which out-ſhines all his works, his Mercy: Oh, how ſhould we regratulate his favours for ſo immenſe a benefit, wherein ſecluding himſelf from others, he hath wholly imparted himſelf to us! *In* the firſt of theſe, *Brightman* was not out, nor would I have you, but to admire his works, by a ſerious Meditation of the wonders in the Creatures. In the ſecond I would have you reverence his juſtice by the ſecret and in moſt checkes of the conſcience: in the third embrace his love by laying hold on thoſe promiſes, wherein he hath not onely left you means to know him, but to love him,

reſt

reſt in him, and enjoy him forever.

2. *The prudent Conſiſtory finding, &c.*

I anſwer; Can a fly comprehend man upon the top of Monarchy? no more can you comprehend God in the height of Omnipotency; there are as well myſteries for faith, as cauſes for reaſon: this may guide you, when you have to deal with man; but in divine affairs, reaſon muſt wait on faith, and ſubmit to her prerogatives. The conſcience is great, but God is farre greater then it.

3. *He may be leſs prudent, &c.*

I do not think the greateſt Clerks are neareſt Heaven, much of their knoledge is ſuperfluous; for *Bellarmine* makes four hundred queſtions of faith: And Doctor *Owen* makes a gracious tale of a great many more; and not ten of them which toucheth our ſalvation to underſtand.

4. *Deſpiſe not a profeſſion of Holineſs, &c.*

I anſwer; Words are not the difference of good men and bad; for every man

man speaks well: therefore how noble a thing is virtue, when no man dares profess any thing else?

5. *Hypocrisie though looked upon, &c.*

I answer; As *I* think there are many worse then they seem, so I suppose there are some better then they shew, and these are like the growing *Chesnut* that keeps a sweet and nutrimental kernel included in a rough and prickly husk: the other as the *Peach*; holds a rugged and craggy stone under the cover of a velvet coat: you should not deceive a good man either way, both offer a wrong to virtue; the one shews her worse then she is, dulling her beauty with dim colours, and presenting her with an harder favour then her own; the other doth varnish over the rottenness of vice, and makes goodness but the vizor of hypocrisie, either are condemnable: painting the face is not much worse then wilful soyling it; he is as well a murtherer, that accuseth himself falsly, as he that did the Act, and denies it.

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One would obſcure goodnes with vice, the other would palliate vice with goodneſs, frand is in both; and *I* am ſure no pleaſure can make deceit allowable: you muſt therefore ſtrive to avoyd both, and with either ſeem as you are, or be as you ſeem; but if you will erre on one ſide, *I* had rather you ſhould reſemble a plain country man, that goes in ruſſet, and is rich in revenues, then a riotous courtier that wears glorious apparel without money in his purſe.

6. *Criticiſmes and curious queſtions. &c.*

I anſwer; *If* a man ſhall once take upon him to call that light which God calls heavy, that ſin venial, which God calls grievous, meaſuring any one ſin by the meaſures of his luſts and appetite, and not of his conſcience: what ſhall let him to do with the next that his affections ſtir him to, (the like reaſon ſerving for all) and ſo goe forward till he place his whole corrupted affections in Gods room.

7. *I can approve of none for, &c,*

I can approve of none for, &c.

I anſwer; God who calls his elect unto himſelf to make them enjoy heaven, compels none to make defection from himſelf: beſides, the Devil never aſſails a magiſterial Divine; *I* mean a man ſo called, except he find him either void of knowledge, the fear of God, or in controverſie with his word.

8. *I grant the Socinians are not, &c.*

I anſwer; That in the direct worſhip of God himſelf, you ought to be guided by the word of God, as he preſcribes in the ſame, and not otherwiſe, as alſo in the matter of ſacrifices; but in the form and order of ceremonies, that indeed is ſolely left unto the Church, but not the immediate worſhip, we may not therein follow our own wills, that is the main difference between them and the ancient Canons of the Church, if you may uſe a will-worſhip, then you are in the right with them, but if you may not, then you are in the right with us.

8. *And as the Socinian Doctrine, &c.*

I anſwer; The Devil where he can-

not

not have the whole, ſeeks ever to get one part of the ſoul, either the will or the underſtanding, which he may come eaſieſt by; as in Proteſtants the will, in Socinians the underſtanding: a learned *Socinian*, and an ignorant, are of two religions.

10, *Yet were not Purgatory, &c.*

I anſwer; the Papiſts religion is like *Homers Iliads* of the ſiege of *Troy*, or *Virgils Æneads* of the beginning of *Rome*; both of them had a foundation of truth; ſo had the Papiſts the Bible, but they have all added ſo much that the firſt truth is almoſt loſt.

11. *But in concluſion you will find, &c.*

I anſwer; If the Pope may err as a man, but not as a Pope, I would know why the Pope doth not inſtruct or reform the man, or wherefore the man doth not require the Popes inſtructions?

12. *And yet it was no unhappy, &c.*

I anſwer; It muſt needs ſhew the Puritans and Papiſts religions to be both ill, that they would plant them by liberty of conſcience and war; whereas

whereas the true Proteſtant religion roſe by faſting and prayer, and is ſet up upon the rock of faith, for every good work to mount up the ſoul to eternal reſt with God.

13. *I confeſs the Millenaries, &c.*

I anſwer; The true *Proteſtant religion* ſtands like a vertue between the *Presbyterian*, *Papiſt*, *Annabaptiſt*, *Independent*, *Quaker*, *Millenary*; that is, an extremity in the exceſs, this part of them in the effect; that aimes at the confuſion of the ſtate, this other makes confuſion in the Church: let that Prince that deſires the welfare of his kingdome, cruſh the power of the firſt part, and curb the malice of the other, ſo ſhall his Church be peaceful, his ſtate honourable, and on his head ſhall his crown floriſh.

14. *But for the vagabond, &c.*

I anſwer; Although particular men of all profeſſions of religion, have been ſome thieves, ſome murtherers, ſome traitors, yet ever when they came to their end and juſt puniſhment, they confeſſed their fault to be

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in nature, and not in their profeſſion, the *Roman Catholicks* onely excepted.

15. *And our new Levellers, &c.*

Every age breeds ſome exorbitant ſpirits, who turn the edge of their own ſufficiency upon whatſoever they can devour in their ambitious apprehenſions and attempts, ſeeking rather a great than a good fame, and holding it the chiefeſt honour to be thought the wonder of their times, which if they attain unto is but in the condition of monſters, that are generally much admired, but more abhorred: and ſuch are the *Levellers*, and with them *I* place the fift-Monarchy men.

16. *It is obſervable in the preſent, &c.*

I anſwer, it matters not much whether in government you tread the ſteps of ſevere *Hannibal*, or gentle *Scipio*, ſo your actions be honourable, and your life vertuous; both in the one and in the other, there is defect and danger, if not corrected and ſupported by the fair repute of ſome extraordinary endowments, ſo no matter, black

or white, ſo the ſeed be good.

17. *Will not ſuch proceeding, &c.*

I anſwer; It has been obſerved that in all innovations and religions (which ordinarily have their riſe from pretences of religion or reformation, or both) the breach and neglect of Lawes hath been authorized by that great Patroneſs of illegal actions, Neceſſity.

Now the wild error of Anarchy is never without ſuch an advocate as this, for he cares not to diſtinguiſh, whether the neceſſity be of their own crearing or no, as for the moſt part it is, being indeed an Apendix to the wrong he undertakes, and ſignifies no more than that he is compelled to cover wrong with wrong, as if the commiſſion of a ſecond ſin were enough to juſtifie the firſt.

He changes that old charitable advice, *Benefacta benefactis aliis pertegito ne perpluant*, into *vitia vitiis pertegito ne perpluant* that ſo heaping one crime upon another, the latter may defend the former from the ſtroke of Juſtice. He

He adores a Maxime in *Eugenius Theodidactus* the Civilian, *juſtum eſt bellum quibus neceſſarium, & pia arma quibus in armis ſpes eſt*, that war muſt needs be juſt that is neceſſary, and thoſe arms pious that are all our livelihood: it were very incongruous to deſire that man to leave his crutch that cannot walk without, tis no leſs unnatural to invite him to quit his ſword, whoſe life and fortune leans entirely upon it.

18. *Nevertheleſs though a high, &c.* I anſwer again, If he can inſinuate the ſcope of the war to be zealous & legal, a little daubing will ſerve to legalize the circumſtances: that of the *Civilians* muſt be remembred, *Licere in bello quæ ad finem ſunt neceſſaria*, nothing is unlawful in war, that ſerves the end and deſign of it: the Oracles of the gown are too tender for the ſword men, and it may be he had wit in his anger, who affirmed, that martial law was as great a ſoleciſm as martial peace. If the people be once poſſeſt that his aims and ends are fair,

will never expect that the *media* for attainment of his end, ſhould be retrenched by the ſtrict boundaries of law; he manages that rule very practically, *I may invade any thing of any mans that threatens certain danger to me if I ſuffer him to enjoy it.* Now he can very plauſibly make this certain danger or incertain, as ſhall beſt ſuit with his affaires: it is a broad liberty that *Culpeper* concedes. If I have no other way to aſſure my life, I may by any means repel any power that aſſaults it, though juſt; ſelf-defence being a clear dictate of nature; when life and liberty and ſafety come in queſtion, there ought no conſideration to be had of juſt or unjuſt, pitiful or cruel, honourable or diſhonourable.

Now when the people have according to his deſire got over the great obſtacle, and digeſted the plot for pious, it is eaſy to ſet all future proceedings upon the ſcore of liberty, ſafety, religion; and if he be conſtrained to uſe means groſly unlawful, tis but to make them ſeem holy in the application

ion, and all's well; for it is the humour and Genius of the vulgar, when they have once ruſhed into a party implicitely, to proſecute it as deſperately as if they were under demonſtrative convictons of its juſtice.

He doth make a vertue of neceſſity, becauſe there is no other verttue will ſo eaſily be induced to ſerve his proceedings as this; ſhe may well ſmile upon licentiouſneſs, who hath her ſelf no law.

19. *Keep then your conſcience tender, &c.*

I anſwer; It is either ſcience or opinion which you mean by the word conſcience; for men ſay that ſuch and ſuch a thing is true in and upon their conſcience, which they never do, when they think it doubtful, and therefore they know or think they know it to be true; but men, when they ſay things upon their conſcience, are not therefore preſumed certainly to know the truth of what they ſay; it remaineth then that the word is uſed by them that have an opinion not onely of the

truth of the thing, but also of their knowledge of it, to which the truth of the proposition is consequent: conscience I therefore say is the opinion of evidence, and the Devil never troubles the conscience, except he find the man either void of knowledge or of the fear of God.

20. *Fly that self-murdering Tyrant, &c.*

I answer; most Heresies have proceeded from mingling *Philosophy* with Religion; from that, and obstinacy of *Policy*, have all the *Papists* errours risen: when *Christ* tels them, that flesh and bloud cannot inherit the kingdom of heaven.

21. *All Religions but ours, &c.*

I answer; Variety in any thing distracteth the mind, and leaves it waving in a dubious trouble: and then how easie it is to sway the mind to either side? but among all the diversities that we meet with none trouble us more then those that are of Religion: tis rare to find two kingdoms one; as if every nation had (if not a God

God) yet at leaſt a way to God by it ſelf, this ſtumbles the unſetled ſoul; that not knowing which way to take without the danger of erring, ſticks to none, ſo dies ere he does that for which he was made to live, the ſervice of the true Almighty; we are born as men ſet down in the midſt of a wood, circled round with ſeveral voyces, calling us; at firſt, we ſee not which will lead us the way out; ſo divided in our ſelves, we ſit ſtill and follow none, remaining blind in a flat Atheiſm, which ſtrikes deep at the foundation both of our own and the whole worlds happineſs. Tis true, if we let our dimmed underſtanding ſearch in theſe varieties (which yet is the onely means that we have in our ſelves to do it with) we ſhall certainly loſe our ſelves in their windings; there being in every of them ſomething to believe, above that reaſon that leads us to the ſearch: Reaſon gives us the Anatomy of things, and illuſtrates with a great deal of plainneſs all the wayes that ſhe goes, but her line is too ſhort

to reach the depth of Religion: Religion carries a confutation a long with it,& with an high hand of Soveraignty, awes the inquisitive tongue of nature, and when she would sometimes murmure privately, she will not let her speak: Reason like a milde Prince is content to shew his subjects the causes of his commands and rule; Religion with a higher strain of Majesty, bids do it, without inquiring further then the bare Command; which without doubt is a means of procuring mighty reverence: what we know not,we reverently admire;what do know, is in a sort subject to the triumphs of the soul that hath discovered it. And this not knowing makes us not able to judge; every one tels us, his own is the truest & there is none I think, but hath been seal'd with the bloud of some; nor can *I* see, how we may more then probably prove any, they being all set in such heights, as they are not subject to the demonstrations of Reason; and as we may easier say what a soul is not then

what

what it is, ſo we may more eaſily diſprove a Religion for falſe, then prove it for one that is true, there being in the world far more errors then truth; yet is there beſides another miſery, near as great as this, and that is, that we cannot be our own chuſers, but muſt take it upon truſt, from others. Are we not oft, before we can diſcern the true, brought up and grounded in the falſe, ſucking in hereſie with our milk in childhood? nay when we come to years of abler judgement, wherein the mind is grown up complete man, we examine not the ſoundneſs, but retain it meerly becauſe our fathers taught it: what a lamentable weakneſs is this in man, that he ſhould build his eternal welfare on the approbation of perhaps a weak and ignorant parent? why do you neglect that wherein ſhould be your greateſt care?

22. *As it it manifeſt that moſt Princes, &c.*

I anſwer; There are few which firſt fit that precept of trying all things, and

and taking the best: Assuredly though faith be above reason, yet there is a reason to be given for faith, he is a fool that believes he knows neither what, nor why: among all the diversities of Religions that the world holds, *I* think it may stand with most safety, that, which makes most for *Gods glory*, and mans quiet. *I* confess in all the Treatises of *Religion* that I ever saw, I find none that I would so soon follow as that of the *Protestant Church of England*. I never found so sound a foundation, so sure a direction for Religion as the song of the Angels at the birth of Christ, *Glory be to God on high*; There is the honour the reverent obedience, and the admiration, and the adoration, which we ought to give him: *On earth Peace*; This is the effect of the former working in the hearts of men, whereby the world appears in his noblest beauty, being an entire chain of intermuted amity: *And good will toward men*; this is Gods mercy to reconcile man to himself, after his fearfull desertion of his maker.

ſtar. Search all Religions the world through, and you ſhall find none that aſcribes ſo much to God, nor that conſtitutes ſo firm a love among men as does the eſtabliſhed doctrine of the *Proteſtant Church among us*, all other either detract from God, or infringe the peace of men. The Jews in their *Talmud* ſay, before God made this, he made many other worlds, and marr'd them again, to keep himſelf from idleneſs. The Turks in their *Alcaron* bring him in diſcourſing with the Angels, and they telling him of things which before he knew not, and after they made him ſwear by *Mahomets Pen* and *lines*, and by *Figs* and *Olives*. The *Papiſts pourtray* him as an old man, and by this means diſdeifie him, derogating alſo from his Royalty by their odious interpoſing of Merit: and for the ſociety of men, what bloudy tenents do they all hold? as that he deſerves not the name of *Rabbi*, that hates not his enemy to the death, that tis no ſin to revenge injuries, that it is meritorious

ous to kill an *Heretick*, with whom no faith is to be kept; even to the unglewing of the whole worlds frame, contexed onely by commerce and contracts: what abhorred barbariſms did *Selymus* leave in precept to his ſucceſſor *Solyman*? which though I am not certain they were ratified by their *Mufties*, *I* am ſure, are practiſed by the inheritors of his *Empire*.

23. *But if S.* Peters *pretended ſucceſſor, &c.*

I anſwer; In the Primitive Church of Rome, they were inferiour to Biſhops, and were but ſeven in number, as Parſons of the ſeven Churches mentioned about Rome; but how they came to place them before Biſhops, and make of them Princes and ſucceſſors to S. *Peter*, and Potentates, and how they become the Electors of the Papacy, I know not. In other Religions of the Heathens, what fond opinions have they held of their Gods, reviling with unſeemly threats, when their affairs have thwarted them? as if allowing them the name, they would

would conſerve the *Numen* to themſelves: in their Sacrifices, how butcherly cruel? as if (as tis ſaid of them) they thought by inhumanity, to appeaſe the wrath of an offended Deity. The Religion which I profes, eſtabliſheth all in another ſtrain: what makes more for Gods glory, what makes more for the mutual love of man, then the Goſpel? All our abilities of good we offer to God as the fountain from whence they ſtream; can the day be light, and that light not come from the Sun? can a clock go without a weight to move it, or a keeper to ſet it? As for man, it teaches ro tread on Cotton, milds his wilder temper, and learns him in his patience to affect his enemies; and for that which doth partake of both, it makes juſt God, a friend to unjuſt man, without being unjuſt either to himſelf or man; ſure, it could be no other then the invention of a Deity, to find out a way, how man that had made himſelf juſtly unhappy, ſhould, with a full ſatisfaction to exacteſt juſtice, be made again

moſt

most happy; as in *Heydons* book *of the way to bliss and happiness* you may read: I would wish no man that is able to try, to take his Religion upon others words; but once resolved in it tis dangerous to neglect where you know you do owe a service.

24. *It is no less worth your, &c.*

I answer; That the Religion of the *Turks* was composed of the *Iewish religion*, of the *Christian*, and of the *Arrians*; and the policy thereof was to draw infinites of people to his subjection, that were uncertainly affected; as in the Low-Countries they use diversities of Religions to strengthen their power: but this is a strange policy when God is neglected of man, man shall be contemned of God; when man abridged God of his honour, God will shorten man of his happiness. *It* cannot but be best to give all to him, of whom whatsoever we have we hold. *I* believe it safest to take that Religion which most magnifies God, and makes most for the peaceable conversation of men; for as we can-

cannot aſcribe too much to him, to whom we owe more then we can aſcribe, ſo I think the moſt ſplendid eſtate of man, is that which comes neareſt to his firſt creation, wherein all thing wrought together in the pleaſant embracements of mutuall love and concord.

25. *Religions do not naturally, &c.*

I anſwer; men are often in arguing carried by the force of words further aſunder than their queſtion was at firſt, like two ſhips going out of the ſame haven, their journes end is many times whole countries diſtant; the like may be ſaid of the differences of religion.

26. *Let no ſeeming opportunity prevail ſo far, &c.*

I anſwer; Fortunetellers, as you ignorantly call them, are properly called *Aſtrologers*, and they know that man is the ball of times, that is, ſometimes taken from the plow to the throne; and ſometimes again from the throne to a halter, as *inchanters pleruſe*, beſides *Aſtrologers*. But you are governed by

a

a power that you cannot but obey, your mind is ſet againſt your mind to alter you: *Eugenius Philalethes* the Welſh Philoſopher queſtions whether this be nature ordered and relinquiſht, or whether it be accidental, or the eternal connexion of cauſes: I anſwer him it is neither, but the operating power of the ſtarrs by *Sepheroth* exerting of the will of God; fear nothing but God.

27. *Stamp not the impreſs, &c.*

I anſwer; there is a providence that ordereth all things as it pleaſeth, of of which neither *Aſtrologer*, *Geomancer* nor *Inchanter* is able to render reaſon; for it is a kind of *mundane predeſtination*, writ in ſuch Characters, the late *Kings* death, and now others, are ſo written, as it is not for any but a *Roſa crucian* to read them; in vain you murmur at the changes that muſt be.

28. *Be not eaſily drawn to lay, &c.*

I anſwer; the power of witches is nothing, for we are alwaies in the hands and under the power of a Noble

Pro-

Protector; who never gives ill but to him that has deſerved ill, whatſoever befalls you, you muſt ſubſcribe to with a round Soul; It were a ſuper inſaniated folly to ſtrugle with a power, which you know is in vain contended with, if a fair endeavour may free you; you muſt practiſe it, if that cannot wait with a calmed mind. Whatſoever happens as a wonder, you muſt admire and Magnifie; as the Act of a power above your apprehenſion. But as it is an alteration to man, you muſt never think it marvelous, when every day a Reputed witch ſuffers more changes then is of her ſelf to imagine.

29. *Be not therefore haſty to, &c.*

I Anſwer; Self examination will make your judgement, charitable. It is from where there is no judgement, that the heavieſt judgement comes if you muſt needs cenſure, it is good to do it as *Suetonius* writes of the twelve *Caſars*; tell both their vertues, and their vices unpartially: and leave the upſhot to collection of the private mind, ſo ſhall you learn by hearing of

the faults, to avoid them, and by knowing the vertuous practice the like, otherwiſe you ſhould rather praiſe a man for a little good, then brand him for his more ofill, you are full of faults by nature, you are good not without care and induſtry.

30. *As he offers an high indignity, &c.*

I Anſwer; When God diſtinates a man to do good, he makes every opportunity and occaſion (though it ſeem never ſo harſh in mans eyes) to turn to his good, and Gods glory: but when God leaves man to himſelf, he makes more opportunities than he finds, and without occaſion to work his own ruine, to his own ſhame:

31. *Let not the cheapneſs, &c.*

I Anſwer; Let that great rule be received that no man can be neceſſitated to the ſin of purchaſing Church Lands, our divines generally damn an officious lye; & the equity binds from any officious ſin *M. Heydon*, ſpeaking of the *Romans* and *Spaniards* ſaith, tis impoſſible to be ambitious without injury to the Gods; Temples themſelves

ſelves are not exempted from the fury of conquering Tyrants, the ſacriledges of the *Romans* were as numerous as their Trophies, yet their gods followed their triumphant Chariots.

32. *Denounce no enmity, &c.*

I anſwer; The Clergy is as full of changes as the Moon, for I cannot ſee one of them ſetled in a Church, but before I have heard four Sermons, his face I perceive is full of ſtrange geſtures, and his tongue of novelty.

33. *Grudge not Tythes, &c.*

I anſwer; The Miniſter of our Pariſh ſaid to me touching conformity, that it would be a ſcandal for himſelf to conform, yet told me he would allow that his Son may do it; as if he living a fool all his life, deſired ſo to die; and would you not grudge Tythes to ſuch? yet the labourer is worthy of his hire.

34. *Yet I cannot but by the way, &c.*

I anſwer; Let that eternal God which raiſed ſo brave a fabrick out of ſuch indiſpoſed materials; that weilds the world with his finger ever ſince it

was made; that controuls the waves, and checks the tumults of the people of all Religions; that sits above, and laughs at the malignant counsels and devices of wicked men: let his mercy be implored for the speedy succour of his distressed Church, that the rod of *Aaron* may blossom; that the tabernacle of *David* may be raised; that the subtle factious inventors of schisms may be caught in their own snare: and that the result of all afflictions may be the granting his glory, and exalting of his Scepter.

35. *And here it may not improperly, &c.*

I Answer; Let us mix our prayers, that God would forever banish those cursed devices of Cardinal *Wolsey* and others *I* dare not name, out of Europe and the Christian world; and damn them down to hell, from whence originally by policy they came: and let such advisers as delight to abuse others, think of that self-cousenage, with which in the interim they abuse themselves, God permitting the devil to re-

revenge the impoſture; and whilſt we are buſie with politick ſtratagems, ſubtle advices, and tortious Armes to invade the rights of others: let us all conſider, that this is not the violence that takes Heaven.

The Concluſion.

1. *BEar alwayes a filial reverence, &c.*

I anſwer; Honour your Father and Mother, and enjoy the promiſe of the Lord, and conſider what a wiſe daughter ſaith, that a wiſe woman overſeeth the wayes of her Husband, and eateth not the bread of idleneſs; theſe advices are very naturally a mothers affectionate love to a child, therefore remember them.

2. *Continue in love and amity with your Siſter, &c.*

I anſwer; *I* advice you to be ſo to your brother, and take his advice mixed with your Mothers, in the admiſſion of a ſervant you pleaſe with their conſent to accept as your Husband.

3. *Let no time expunge his memory, &c.*

I anſwer; Remember how much Mr. *Culpeper* and his Wife have done for you, and thank God for your happineſs.

4. *What you leave at your death, &c.*

I anſwer; Make your will, ſo that there may be no ſtrife in dividing your goods, chattels, lands or tenements; for the Lawyers will do by you and them, as one did by a Cripple and a blind man, the one found an oyſter, and the other took it up; a Lawyer rides by, and they ſhewing him the cauſe, he opens the oyſter and eats it, and gives them the ſhells: therefore be wiſe.

5. *Be not ſolicitous after pomp, &c.*

I anſwer; Let my burial be after the Proteſtant form, by a Miniſter of the ſame faith, without the burthen of a Tomb-ſtone, or any expence except a piece of earth opened as big as my body, made ready to receive it, that it may grow fit for eternal life, through the mercy and merits of Jeſus Chriſt.

6. *Nei-*

6. *Neither can I apprehend ſuch, &c.*

I anſwer; Death is a ſleep eternal, the bodies diſſolution, the rich mans fear, the poor mans wiſh; an event inevitable, an uncertain journey, a thief that ſteals away man, ſleeps father, lifes fight, the departure of the living, and the reſolution of all, who may not from ſuch ſights and thoughts as theſe, learn if he will, both humility and loftineſs; the one to vilifie the body, which muſt once periſh in a ſtenchful naſtineſs; the other to advance the ſoul, which lives here but for a higher and more heavenly aſcenſion: As you ſhould not care for too much indulgiating of the fleſh, which you muſt one day yield to the worms, ſo you ſhould ever be ſtudious for ſuch actions as may appear the iſſues of a noble and diviner ſoul.

7. *And concerning a future account, &c.*

I anſwer, Let it be a piece of our daily oraiſons, that God would guard our Pulpits from ſuch Boutefeu's, as like *Ætna and Veſuvius*, belched forth nothing but flames and fiery diſcourſes of

the day of Judgement, uſing the Scriptures as prepoſterouſly and impertinently as ſome Pontificians, who tranſported with the vehemence of *Hildebrand's* zeal, think the temporal Monarchy of Popes ſufficiently Scriptural, from the ſaying of Chriſt to *Peter*, *Feed my ſheep*: far be it from us, to intitle the Spirit of God to exorbitant doctrines. It is eaſie to diſtinguiſh the *Vulture* from the *Dove*; the miſcarriages of the Clergy have a deeper ſtain from the ſacredneſs of their function, as probably he that invenomed the *Eucharift*, has the more to anſwer for his triple Crown. *It* is manifeſt that we re fallen into the dregs of time; we ive in the ruſt of the iron age, and muſt expect to feel, *ultima ſeneſcentis mundi delivia*, the dotages of a decrepit world. What is become of truth, ſincerity, charity, humility, thoſe *antiqui mores*? whither are they gone? did they attend *Aſtrea* into heaven, and have left ſuch dangerous ſucceſſours, as cruelty, pride, fraud, envy, oppreſsion, &c.

8. *To*

8. *To conclude Let us, &c.*

I anſwer to pray to the Lord with lips for any corporal benefit, and yet to have the heart fixed in confidence of any natural means is a kind of ſpiritual adultery.

And I have ſeen a good beginning often end ill, ſin in the bud is fair, ſweet, pleaſing: but the fruit is death horror hell, ſomething you muſt reſpect in your way, moſt in your concluſion in the one to prevent all wilful errors, in the other, to inſure a crown, for as judgment hath relation to the manner of dying, ſo hath death dependance on the courſe of living, yet the good end hath no bad beginning; it once had a good conſequence makes the premiſes ſo eſteemed of, and a ſweet relliſh at the leaving off, makes the draught delightful, that at the firſt did taſte unpleaſant; that is well that ends well, and better is a bad beginning that concludes well, then a proſperous on ſet that ends in complaint: what if your beginning hath been ill? ſorrows overblown, are

are pleaſant; that which hath been hard to ſuffer is ſweet to remember, *I* care not much what my youthful beginning hath been, my end is drawing on, and age bids adieu to the follies of youth, ſo my end will be happy; if my Sun ſet in the *New Ieruſalem*, I have lived well, however afflictions have ſometimes clouded my courſe.

Thus ſixteen dayes hath left you furniſhed (dear Daughter) an anſwer to the *Advice to a Son*, which was printed five times before I ſaw it; And I hope, I have anſwered the expectation of the Reader. Againſt the ſecond Impreſſion I will make an Addition, and by that time his old ruſty Sword will be new furbiſhed and ready to give me a breathing; but I am alwayes provided of ſuch as theſe. Let him wiſely be ſilent, and ſleep ſecurely.

Now you are taught to Live, ther's nothing I Eſteem worth learning, but the way to Die.

I anſwer.

He that knowes how to live, ſay I,
will eaſily learn the way to Die.

The End.

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of the Particulars Contained,
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THE END.

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